Ex Dono Christopheri Blackett

An Exact

# HISTORY

ad Christiana

OF THE Blackett

# Life, Death & Acts

OF OUR

BLESSED SAVIOUR

# JESUS CHRIST,

## In Four BOOKS.

I. Containing an Account of what passed from the Conception of *John the Baptist*, to the Entrance of *Jesus Christ* upon his Ministerial Function.

II. The History of what *Jesus Christ* Did and Taught in the first Two Years of his Preaching.

III. A brief Relation of the Acts and Miracles of Our Saviour, in the Third Year of his Ministry.

IV. An Account of his Acts, from the triumphant Entrance into *Jerusalem* to his Ascension into Heaven.

With a Large Practical Introduction, by way of Preface.

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Adorn'd with Copper Cuts.

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LONDON: Printed for *Abel Swall* and *T. Childe*, at the *Unicorn* at the West-End of *S. Paul's Church-yard*. 1694.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

*Dixit Dominus.* Pſal. 110.

THe Lord ſaid unto my Lord, Sit thou on my right hand: until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou Ruler even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-will-offerings with an holyworſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware and will not repent: Thou art a prieſt for ever after the order of Melchiſedech.

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

*Confitebor tibi.* Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honor: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter, the praiſe of it endureth for ever.

*Beatus vir.* Pſal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in an everlaſting remembrance.

7 He will not be afraid for any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever, his horn ſhall be exalted with honor.

10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away, the deſire of the ungodly ſhall periſh.

*Laudate pueri.* Pſal. 113.

PRaiſe the Lord ye ſervants: O praiſe the Name of the Lord.

2 Bleſſed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?

6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire.

7 That he may ſet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

*In exitu Iſrael.* Pſal. 114. *Evening Prayer.*

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people.

2 Juda was his ſanctuary: and Iſrael his dominion.

3 The ſea ſaw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt: & thou Jordan that thou waſt driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob.

8 Which turned the hard rock into a ſtanding water: and the flint ſtone into a ſpringing well.

*Non nobis, Domine.* Pſal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe: for thy loving mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay: Where is now their God?

3 As for our God, he is in heaven: he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold: even the work of mens hands.

5 They have mouths and ſpeak not: eyes have they, and ſee not.

6 They have ears, and hear not: noſes have they, and ſmell not.

7 They have hands, and handle not: feet have they, and walk not: neither ſpeak they through their throat.

8 They that make them, are like unto them: and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord: he is their ſuccor and defence.

10 Ye houſe of Aaron, put your truſt in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

13 He ſhall bleſs them that fear the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that go down into the ſilence.

18 But we will praiſe the Lord: from this time forth for evermore. Praiſe the Lord.

*Dixi*

merciful unto me, to forgive & pardon
sins, to lighten my heart with thy holy
renew, confirm, and strengthen me wi
and perfect faith, and to inflame me i
ward thee & my neighbor, that I may h
with a willing & glad heart walk as it
me, in thy most godly commandments, &
fie and praise thee everlastingly. And
may with a free conscience and quiet h
maner of temptations, afflictions, or nec
even in the very pangs of death, cry b
merily unto thee, and say, *I believe in G*
*ther almighty, maker of heaven and earth,*
O Lord God, heavenly Father, to com
in affliction & temptation with these
the Christian faith, it is not in my power
is thy gift: and for as much as thou w
ed unto, & called upon for it: I come
to pray and beseech thee, both for that,
other my necessities, even as thy dear
Son our Saviour Jesus Christ himself h
us. And from the very bottom of my he
and say, *Our Father which art in heaven,*

¶ *Prayer to be said in the Mornin*

O Merciful Lord God, heavenly Fath
der most high laud, praise and th
thee, that thou hast preserved me, both
and all the times and days of my life
under thy protection, and hast suffered
unto this present hour. And I be
heartily, that thou wilt vouchsafe to r
this day and the residue of my whole l
henceforth into thy tuition, ruling
ing me with thy holy Spirit, that all
darkness, of misbelief, infidelity, a
lusts and affections, may be utterly ch
ven out of my heart, and that I may
and saved both body and soul, thro
and perfect faith, and so walk in the l
most godly truth, to thy glory and pra
the profit and furtherance of my
through Jesus Christ our Lord & Savio

ALl possible thanks that we are able
unto thee, O Lord Jesus Christ, fo
hast willed this night past to be pro
us: & we beseech thee likewise to pro
same day unto us for thy glory, and for
of our soul, and that thou which art the
not knowing any going down, and wh
Sun eternal, giving life, food, and gl
all things, vouchsafe to shine into our
we may not any where stumble to fallin
but may through thy good guiding and
on come to the life everlasting. Amen

O Lord Jesus Christ, which art the
the world, evermore arising, & ne
down, which by thy most wholsom appe
sight, dost bring forth, preserve, nouri
fresh all things, aswell that are in heave
harare on the earth: we beseech thee m
favourably to shine into our hearts
and darkness of sins, and the m
on every side driven away, thou bri
within our hearts, we may all our
thout any stumbling or offence,
y, and seemly walk (as in the
pure and clean from the works
and abounding in all good works
hath prepared for us to walk in, w
the Father, and with the holy Ghost
reigneſt for ever and ever. Amen.

O God, and Lord Jesus Christ, tho
yea, and hast also taught us, how
infirmity and weakness of man is, an
tain a thing it is, that he can do noth
thy godly help. If a man trust in him se
be avoided, but that he must run hea

e was offered on the Croſs for a ran-
crifice, and price for my ſins:
ccording to that thy promiſe, defend
by thy right hand, and give a graci-
my requeſts, for all mans ſtays are
beat down therefore mine enemies
lf, with thy power, which art my
and Protector, O Lord God Almigh-

*er to be ſaid at night going to bed.*

l Lord God, heavenly Father, whe-
ſleep or wake, live or die, we are al-
Wherefore I beſeech thee heartily,
lt vouchſafe to take care & charge
not ſuffer me to periſh in the works
, but to kindle the light of thy coun-
my heart, that thy godly knowledge
creaſe in me, through a right and
& that I may always be found to walk
fter thy will and pleaſure, through
our Lord and Saviour. Amen.

*yer to be ſaid at the hour of death.*

eſus, which art the onely health of all
ving, and the everlaſting life of them
faith: I wretched ſinner, give and
elf wholly unto thy moſt bleſſed will.
ſure that the thing cannot periſh
mitted unto thy mercy, willingly
this frail and wicked fleſh, in hope of
ion, which in better wiſe ſhall re-
again. I beſeech thee moſt merciful
Chriſt, that thou wilt by thy grace
my ſoul againſt all temptations, and
ſt cover & defend me with the buck-
rcy, againſt all the aſſaults of the de-
d acknowledge that there is in my
of ſalvation, but all my confidence,
ſt, is in thy moſt merciful goodneſs.
erits nor good works which I may
e thee. Of ſins and evil works (alas!)
heap, but through thy mercy, I truſt
number of them to whom thou wilt
their ſins, but take & accept me for
d juſt, and to be the inheritor of e-
e. Thou, merciful Lord, waſt born for
didſt ſuffer both hunger and thirſt
thou didſt preach and teach, thou
faſt for my ſake, thou didſt all good
eds for my ſake, thou ſuffereds moſt
ins and torments for my ſake. And fi-
gaveſt thy moſt precious body to die,
od to be ſhed on the Croſs for my
moſt merciful Saviour, let all theſe
t me, which thou haſt freely given
given thy ſelf for me. Let thy blood
waſh away the ſpots and foulneſs of
t thy righteouſneſs hide and cover
hteouſneſs. Let the merits of thy paſ-
be the ſatisfaction for my ſins. Give
hy grace, that my faith and ſalva on
waver not in me, but be ever
, that the hope of thy mercy, and
never decay in me, that charity
he. Finally, that the weakneſs o
overcome with the fear of
erciful Saviour, that when deat
eyes of my body, yet that the ey
ſtill behold and look upon ther
hath taken away the uſe o
ſpeech, yet that my heart may
o thee, *In manus tuas Domine, m-
tum meum*, (that is to ſay) O Lord,
ds I give and commit my ſoul: *Do
ecipe ſpiritum meum*, Lord Jeſus, re-
l unto thee. Amen.

# The History of the Life of JESUS CHRIST.

*There were in the Field* Shepherds *Abiding by their Flocks* - - - - - - - -
*And ye Angel of ye Lord came upon them* ... *And said*, Behold I Bring you good
Tidings .. Unto you is Born a Saviour which is CHRIST the Lord. Luk. 2.

Ex Dono
Christopher An Exact Blackett

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THE

# PREFACE.

## I. *The Deſign of this Hiſtory.*

SINCE the only End and Deſign of Jeſus Chriſts coming down from Heaven, and all the Circumſtances of his Incarnation, his Birth, Life, Preaching, Death, Reſurrection and Aſcenſion, was to procure Salvation for Men; It is highly reaſonable, that they ſhould fully underſtand all thoſe Myſteries, which are contained in the great Work of their Redemption, and be well verſed in the Hiſtory of that Life, and Death, from which they receive ſo great Advantage. They were Enemies to God: *Jeſus Chriſt hath made a compleat ſatisfaction to his Father by his Death, and by his Diſcourſes and Example hath Taught them what they ought to do; return unto him.* They can never ſufficiently meditate upon the Sufferings, which the Son of God endured to expiate their Guilts, that they may make a grateful acknowledgment of them, by an unfeigned Love of him; nor upon thoſe Truths which he hath Taught them, and exemplified by his own practice, ſince we muſt be ſaved by the obſervation of thoſe Truths, and Imitation of his Actions. Ro. 5. 10.

For this Reaſon it is, that the Church of God in all Ages hath been ſo urgent with Chriſtians, to

receive the Holy Sacrament frequently, it being a lively repreſentation of his Death, and of the Sacrifice, which he offered upon the Croſs for a propitiation to God, and our frequent uſe of it, being an Authentick Teſtimony of our Thankfulneſs to God for his Goodneſs. Upon which account it is called the Euchariſt, *i. e.* a Thankſgiving. But becauſe we cannot obtain that Life Eternal, which Jeſus Chriſt hath purchaſed for us by his Death, but by the exact obſervation of thoſe Laws, he hath impoſed upon us, and by following the Example he hath left us, he requires his Miniſters before the receiving of the Holy Sacrament to Inſtruct Men well, both in the Precepts of the Goſpel, and in the Actions of the Son of God. And by this he ſhews, that there is nothing that he recommends ſo much to his Children, as to meditate upon, and get a full knowledge of the Life and Death of Jeſus Chriſt, either that they may give him thanks continually for what he hath done and ſuffered for them, or know by what he hath done, what they ought to do themſelves; for all his whole Life, as St. *Auſtin* ſaith, *Is but one continual Inſtruction, how we ſhould lead our Lives; and we never commit any Sin, but by departing from his Example.*

*Aug. de ver. Rel. c.* 14.

It is true, that the Goſpels are the moſt exact Hiſtory of the Life and Death of Chriſt; for they contain in them all that God hath thought fit to make known to us, concerning the Actions and Doctrins of his Son. And Men can never be too much Importun'd to Read thoſe Books diligently, which contain in them thoſe Truths, by which they muſt be judged at the Laſt Day: But ſince it is very conducible to the Right Underſtanding of the Scripture-Relation concerning Chriſt to have the Hiſtory of his Life, lay'd down in a continued draught, according to the Order of Time, and with all the Circumſtances of it, which

which none of the Evageliſts have done, I thought I might do ſome ſervice to the Church of God, in general, and to more ignorant and weak Chriſtians in particular, in compoſing a ſhort, but perfect Harmony of the Goſpels.

And in my performing this undertaking, I have had ſpecial care to relate nothing but the Truth, avoiding all Traditional Stories, and confining my ſelf ſtrictly to the Relations of the Evangelical Writers; and have adventured to put in nothing of my own, but the Style and Expreſſion, that I might render the Senſe and Phraſe of Scripture more eaſie and intelligible to the moſt ordinary capacities. And that nothing be difficult to them, I have obſerved theſe two things:

1. I have related the Actions of Jeſus Chriſt with all their Circumſtances: But as to his Sermons, and Diſcourſes, I have ſet down only ſo much of them, as are moſt eaſie to be underſtood, and neceſſary to know, for the improvement of our Manners. I am ſenſible, that the Sermons of our Saviour make up a great part of his Life, and that the Truths he Taught are as neceſſary to be known as the Actions he did; but ſince ſeveral of his Sermons, eſpecially ſuch as concern the proof of his Divinity, are ſcarcely intelligible by any but the Learned, I have touched, but lightly upon them, and choſe to ſet down more largely thoſe Truths which are eſſential, and of Univerſal concern for all Mens Salvation, which as I have expreſſed in ſhort, ſo alſo in ſuch words as may render them more Intelligible to the People.

2. Altho' I deſigned to ſpeak of nothing, but what is in the Goſpel, and that I might not be obliged to add any thing, have choſen to relate nothing that is obſcure or controverſal, yet ſometimes I have been forced to tranſgreſs theſe bounds meeting with ſomething which could not be omit-

ted, tho' difficult, upon which account I have added ſome explications of them. Jeſus Chriſt hath Taught many Moral Truths in Metaphors and Parables, which are very important for all Chriſtians to know, but uſeleſs, and ſome times dangerous, unleſs they be accompanyed with ſome Reflexions, which may help the Reader in underſtanding and applying them. For this reaſon we have intermixed ſome explications without breaking the Series of the Hiſtory, to clear that which is obſcure, ſweeten that which is harſh, and ſo prepare the Bread of Truth, that it may nouriſh the weak, as well as the ſtrong; tho' theſe obſervations and remarks are very rare, ſhort and eaſily diſtinguiſhable from the Relations of the Evangeliſts, and I am perſwaded, will be thought neceſſary for the moſt part by the Reader, who will think them rather too few, than too many.

But conſidering that unleſs we well underſtand the deſign of our Saviours coming into the World, we cannot read the Hiſtory of his Life with any real advantage; for ſince he did, ſpake and ſuffered nothing, but with a tendency to that end, we can never have a true notion of them, unleſs we know the true motive, and the end which he himſelf aimed at; I judged it neceſſary to propound a ſhort Hiſtory of the Fall of Man, and the Wounds which Men have received by it, before I preſent them with the Medicine to heal them, and teach them in a few words the happineſs of that Eſtate, wherein God Created them, the lamentable Miſeries into which they have faln by Sin, and the means, which Gods infinite goodneſs makes uſe of to ſave them. The Diſcovery of theſe Miſeries will make them more deſirous to know what Chriſt hath done to deliver them; and by how much they perceive themſelves more obnoxious to Gods Juſtice, by ſo much they will the more eagerly lay hold upon

upon Jeſus by Faith to ſave them from it.

II. *Mans Creation, and Fall by Sin.*

When God created the Heaven and the Earth in ſix days, he being deſirous not only to provide a Governour for all his Corporeal Creatures, but to put ſome other Beings into the places of the faln Angels in Heaven, Created a Man and Woman, whom he called *Adam* and *Eve*, which ſignifies the Mother of all Living. God formed them in his own Image, *i. e.* gave them an Immortal Soul, endowed them with abilities, to know and love him, which are two of the moſt noble Actions of the Rational Creature, which make up the whole Life, and happineſs of God, which is to know, and love himſelf from all Eternity. Wherefore he filled their Minds with Knowledge, and their Will with Love. He Created them perfect and upright, their Souls in perfect ſubmiſſion to God, and their Body to their Soul. There was no darkneſs, or trouble in their minds, becauſe God was their Light and Peace; and nothing in there Bodies, which might make them aſhamed, becauſe there was nothing diſorderly; for which reaſon it is, that the Holy Scripture ſaith, *That they were Naked, and were not aſhamed.* Gen. 2. 25. In this Holy and Happy Eſtate they had a ſound Judgment and perfect freedom of Will, furniſhed with all Graces neceſſary to do that good which God required of them, and to purchaſe that Glory, which ſhould be the reward of their Virtue, which is to have a clear Viſion of God. They knew ſo much of God, as Creatures are capable of; and if they made a good uſe of this knowledge upon Earth, they ſhould be Tranſlated to the full fruition of God in Heaven. Their Innocency exempted them from Death, and all other Evils, which are the effects of Sin. And their privileges were not only for themſelves, but their Po-

ſterity, to whom they ſhould communicate not only their Nature, but Innocency and all the priviledges of it.

For the continuance of all theſe Temporal favours, and obtaining that eternal happineſs, which he hath promiſed them, God required nothing, but an entire ſubmiſſion to his Will, which that he might have tryal of, he gave them a Command to abſtain from the Tree of knowledge of Good and Evil, which was in the midſt of Paradiſe, threatning them with Death, if they dared to Touch it. Nothing was more eaſy than the obſervation of this Commandment; but they kept it not long; for the Devil envying their Happineſs, came to *Eve* under the Shape of a Serpent, perſwading her to Eat the Fruit which was forbidden, and telling her, that they ſhould be ſo far from dying, that they ſhall become as Gods. By theſe promiſes ſhe ſuffered her ſelf to be ſeduced, eat of the Fruit, and gave it to her Husband, who thro' a wicked Compliance made himſelf guilty of the Womans Sin.

As ſoon as they had thus broken the Command of their God, they were made ſenſible of their Fault by the fearful Change in themſelves; for they perceived they were Naked, and were filled with confuſion, becauſe they felt in their Bodies the diſorderly *Mo*tions of their Concupiſcence. God ſhewed himſelf to them no longer as a Father, whoſe preſence was their Joy and Happineſs; but as an offended Lord, who reproved their diſobedience and as a ſevere Judge to puniſh their Rebellion, He Condemned the Man to Toil and Drudgery, for his neceſſary Food, the Woman to Pains in Childbearing, and drave them both out of the Terreſtrial Paradiſe, in which he had placed them; he ſubjected them to all the miſeries of this Life, and paſſed the ſentence of Death upon them, which he had

had threatned, condemning them not only to a Temporal Death of the Body, but to the Second Death, which is more terrible than the former, the Death of the Soul, which is to Live eternally with the Devils in Hell, and be baniſhed from the only cauſe and foundation of all Happineſs, God. *A juſt puniſhment*, ſaith St. *Auſtin for their fault in diſobeying ſo eaſy a Law of ſo great a God!*

All the Race of *Adam* being corrupted in him, as in their Fountain and Root by his Sin, was alſo lyable to the ſame puniſhment; for as if he had continued in his Innocency, all his Poſterity had inherited it by their Birth, and all the Advantages of it; after the ſame manner, ſince he hath ſinned, all Men naturally inherit his Crimes, and all the Plagues, which are conſequent upon it. This is the Sin, which we call Original, becauſe we are guilty of it from our Original and Birth; and this is the Sin, which brings upon us all thoſe Evils, which we feel, either in our Souls or Bodies; for the darkneſs of the Underſtanding, the corruption of the Heart, the proneneſs of the Will to Evil, and Oppoſition to Good, the diſorderly Motions of Concupiſcence, the turbulency of our Paſſions, the exceſſive Love of our ſelves, forgetfulneſs and Averſion to God, all the Sins which we commit, Hunger, Thirſt, Wearineſs, Griefs, Death, and Laſtly, Eternal Damnation, are the ſad Conſequences and juſt puniſhments of this Sin, which we come into the World with, and which make us, as St. *Paul* ſaith, *the Children of the Wrath of God.* Eph. 2. 3.

### III. *The Incarnation of Jeſus Chriſt.*

Out of the miſerable condition, into which Man had plunged himſelf and Poſterity by Sin, there was no way of Recovery, had not God in his

infinite Mercy been pleaſed to find out a way' which none elſe could do. He had compaſſion on his Creatures, and contrived this means to ſave them, the Word, *i. e.* the Son of God, the Second Perſon of the Holy Trinity was made Incarnate, aſſuming a Body and Soul like us, and united to his Divinity in his own perſon the Humane Nature, which he intended to redeem. He became Man, ſtill being God, and took upon him all the weakneſſes and Infirmities of Man, Sin and Ignorance only excepted. He undertook to ſatisfie Juſtice for the Sin of Men, and to pacifie God for the offence committed againſt him by ſuffering himſelf for it. He condeſcended to be conceived by a Virgin, Born in a Stable, become an Infant, converſe with Men, and live among them ſuch a Life, as we ſhall hereafter relate. He preached, did Miracles, ſuffered Affronts and Injuries, endured an Infamous, and painful Death, was Buryed in a Tomb, roſe again, and Laſtly, aſcended into Heaven: After he commanded his Diſciples to go, and Preach in his Name thro' all the World, and all this to perform and Compleat the Great Work of our Salvation.

Behold how great Love God hath ſhewed to Rebellious Man! The Father hath given his only Son, and this Son gave himſelf for them. Let no Man ask the reaſon, why God did not make choice of ſome eaſier way to ſave us, which might coſt him leſs. It is certain, that the Almighty could have found out ſome other means, but it is alſo certain that we ought to look upon this, which God hath made uſe of as the moſt advantageous for us, and moſt agreeable to our needs, ſince that God hath preferred it before all others, who is not only the moſt Powerful, but Wiſe Being, who cannot be miſtaken in the fitteſt means for attaining

taining the End he aims at. Let us not then examine, what other ways God might have taken to effect this Great Work, but let us devoutly conſider, how Glorious to himſelf, and how profitable to us, that way is which he hath taken.

And 1ſt. God in the Incarnation of his Son hath magnified his Power and Goodneſs; for he hath demonſtrated to Man, that tho' he is pleaſed to permit the Evils, which he could hinder, he can produce great good out of them, and make thoſe very Sins, which diſhonour him, to be ſerviceable for his glory in it. He hath ſhewed his Mercy, and his Juſtice; for he pardons the Guilty, and at the ſame time he received a ſatisfaction equivalent to the Offence committed. By it he hath diſcovered to us, the admirable and unſearchable ſtrength of his Wiſdom, which hath found out a way to ſatisfy at once, both his Juſtice and his Love, and hath ſo ordered it, that the Criminal may be ſaved, and yet God, who hath been offended, not be diſhonoured; for by the Death of Jeſus Chriſt, God is revenged, and Mans Sin puniſhed. He bore our grief in his own Body, and offered ſuch a Sacrifice to his Father, as could not but be accepted becauſe it was Pure and Innocent, and which payd him as great honour, as he had received affront by Man's Sin; for it was of infinite value being united to the God-head. The perfect ſubmiſſion of the Son of God, even to the Death of the Croſs, hath made ſufficient amends for the Diſobedience of a mere Man. Men are ſaved, becauſe another hath undergone the puniſhment due to them; and God hath loſt nothing of his Honour, ſince he was offended by a mere Creature, but hath been infinitely Honoured by a God. And as it is glorious to God, ſo alſo is

2. The Incarnation of Jeſus Chriſt as advantageous to Man, by the wonderful fitneſs, which it hath

hath to all the defects and evils, from which the Divine Wiſdom hath thought fit to deliver him; for Gods anger was not only to be appeaſed, but Man, who was diſeaſed, was to be cured. Now as the perfection of Man conſiſted in knowing and loving God, ſo the diſeaſe of Man was to be ſtripped of theſe, ſo that he neither knew God, nor loved him, but laboured under blindneſs of Mind, and corruption of Heart, which Chriſt by his Incarnation hath removed and cured: For

1. He hath reſtored Man to the knowledge of God. He hath opened the Eyes of Man, to make him know the true God; for the Word who is the Light of the Soul, *was made fleſh, and dwelt among us.* The Light which we ſhut our Eyes againſt, came down from Heaven to preſent it ſelf to us, accommodating it ſelf to the weakneſs of our ſight, and becauſe we were able to diſcern nothing but Corporeal things, he cloathed himſelf with a Body, that ſo by our Senſes he might inſinuate himſelf into our Souls, and diſperſe our darkneſs and blindneſs. Jeſus Chriſt being thus become viſible, he converſed ſometime with Men, did Miracles to make them believe on him, and by ſenſible benefits, healing the Sick, freeing the Poſſeſſed, drawed them to him; and ſo having inſenſibly link'd them to his Human Nature, which he aſſumed, to work out Salvation for them, he Preached the Truth to them: They heard his Word with pleaſure, and this Word purifying their Hearts by Faith, which they had in this Man, who Preached to them, prepared them by little and little, and at laſt led them inſenſibly to the knowledge of the God-head, which was hidden under the Vail of the Humanity.

John 1.14.

2. But ſince it is not enough for Man to know God, unleſs he Love him; Jeſus Chriſt by his Incarnation hath healed our corruption of Heart, and

and hath drawn our Affections off from the Love of the Creature, to that of the Creator; for being Cloathed with a Body, he placed his God-head among thoſe Objects, which the Soul in the State of Corruption doth naturally fix its Love upon, and by ſenſible benefits and kindneſſes endeavoured to bring it to the Conſideration and Love of Inviſible and Eternal good things. He ſhewed it, what it ought to love, as its true Happineſs, and not only raiſed its hopes to attain it, but Taught it the proper means of arriving at it. Laſtly, He convinced it of the great Love God had for it, and conſequently, how much it ought to love him; for what greater ſign of love could he have given us, than in ſending his only begotten Son to Dye for us, who were his Enemies? And what more effectual Attracture to oblige us to love him again, who hath thus loved us firſt? What Heart is ſo hard as not to be melted with ſuch immenſe kindneſs? A ſlight reflection upon it will make us reſolve with the beloved Diſciple, and ſay, *Let us Love God, for he hath firſt Loved us.* 1 Jo. 4 19.

And as the Incarnation of Chriſt, gives us an ample proof of Gods love to us, ſo alſo it ſhews us the greatneſs of the Crime, with which we have offended him. The greatneſs of the Satisfaction diſcovers the greatneſs of our Guilt. Man could never have conceived the heinouſneſs of his Sin, if God had not required ſo great a ſatisfaction. We uſually look upon *Adam*'s ſin, as a ſmall ſin, and are apt to accuſe God of injuſtice for puniſhing a momentary Action, with eternal Torments; not conſidering, that the Perſon, who was threatned with eternal Torments for his Rebellion, might have enjoyed an eternal Happineſs for his Obedience: But the Incarnation of the Son of God hath juſtified the Juſtice of God; for his Blood, which was ſhed for the expiation of our Sin, is a faithful

Mirrour

Mirrour to repreſent the greatneſs of our Crimes. By it we ſee how much our Offences diſpleaſed God, ſince he puniſheth it with Eternal Death, and for the Pardon of it, requires no leſs ſatisfaction than the abaſing Tortures and Death of the Son of God. Nor let us ſay, that if God loved Men ſo tenderly, he might have ſaved them without exacting of them ſo great a Satisfaction, as Jeſus Chriſt made; but let us think rather, that if God, notwithſtanding the love he hath for Man, would not ſave Man any other way than by the Death of his Son God-Man, he muſt need have an irreconcilable hatred to Sin, and of all Evil, that is moſt odious to him. This is none of the leaſt advantages which we may gain by the Incarnation of the Son of God, to raiſe in our ſelves a hatred of Sin, and a fear of loſing the benefit of our Reconciliation with God by our freſh Sins, by conſidering what it coſt to redeem us, *viz.* as the Apoſtle St. *Peter* ſays, *We are not redeemed with Corruptible things,*
1 Pet. 18. *as Silver and Gold; but with the precious Blood of the Lamb of God without ſpot*, i. e. *by the Blood of the only begotten Son of God.*

## IV. *Of the Life of Jeſus Chriſt.*

Heb. 12. 14. *Since without Holineſs no Man ſhall ſee the Lord*, we cannot reaſonably deſire, that God ſhould make us happy: So long as we remain in our Sins, enemies to him by our wicked Works, it is abſolutely neceſſary in Order to ſalvation that Men ſhould be converted from their Sins, and return to him by a ſincere and unfeigned Love of him. Now to effect this great Work, ſaith S. *Auſtin*, *God thought not*
Aug. *de ver. Rel. c.* 16. *fit to make uſe of Violence and Force, but rational inducements; and perſwaſions, and of all thoſe gentle Methods, which could be poſſibly made uſe of by infinite Wiſdom for that end, as fit and proper for effecting*

*this*

*this deſign, none was thought ſo ſuitable, as the Life and Converſe of Jeſus Chriſt with the Sons of Men; by which not only all the obſtacles of our Converſion are removed, but all the ſweeteſt allurements imaginable are tendred to us.*

We are ignorant, what we ought to do to pleaſe God, and being blinded with the falſe Idea's of Good and Evil, are not ſenſible, that the only real Good of the Rational Soul is the enjoyment of God, and the only real Evil is the loſs of this Chief Good. All Men are involved in this Error, and therefore 'twas in vain to expect a better information from any mere Man; or if any had thoſe true notions of Mans happineſs, yet either Mans natural pride, or the differences of the Wiſe about it, would make us either ſlight our Teachers, or deny our aſſent, to what they Inſtruct us in, as dubious and uncertain.

That therefore we might be Inſtructed in this Truth without fear of being deceived, the Truth it ſelf came to diſpel our Darkneſs and enlighten our Ignorance, and hath tendred himſelf to us as a Maſter, whoſe Diſciples we need not be aſhamed to own our ſelves, becauſe this Maſter is our God. He was made Man, and dwelt among us. He hath proved to us by his admirable Miracles, That he was a Teacher ſent from God to Inſtruct us; that he is Gods only Son. Laſtly, that he is Wiſdom, Light and Truth, and having proved himſelf to be God, he hath diſperſed the Rays of his Doctrin, and Taught by his Preaching, what is our true Happineſs, and what we muſt do to attain it.

But he did not content himſelf to teach us; but joyned Example to his Inſtruction. He perſwaded us to the practiſe of thoſe Truths by his Actions, which he delivered in his Sermons. He preſcribed them fit Remedies for their Diſtempers, but becauſe

they

they were bitter and unpleaſant, troubleſome and nauſeous for *Men* to take, he firſt took them himſelf, altho' he had no need of them, that the ſick perſon might be more willing to take them after their Phyſician. We muſt be humble that we may be ſaved, and this was the way he took to perſwade the Proud to it. God might have commanded his Creatures to be humble, crying out from his Cæleſtial Throne, in Jeſus's Words, *Except ye humble your ſelves, and be converted, ye ſhall not enter into the Kingdom of Heaven*: But God did not make choice of this way to bring Men to embrace this Virtue, but made uſe, as St. *Auſtin* ſaith, of a more effectual and taking way, more ſweet and pleaſant; he had rather root Pride out of our Hearts by perſwaſion, than force, and invite us to Humility by the example of the Son of God, who being humble and of no Reputation, ſaith unto us, *Learn of me, for I am meek, and lowly in Heart.* What arrogance can withſtand ſuch words as theſe, ſupported by infinite Dignity, and profound Humility of the Speaker? And who will not think it now a greater ſhame for him to be elevated with Pride after the manner of Men, than to be humble and meek in imitation of the Son of God? And the ſame may be ſaid of all the Virtues neceſſary for Mans Converſion, which I have ſaid of Humility; for whereas there is nothing more prevalent with Men, than Example; Jeſus Chriſt hath made himſelf an exact Pattern for them, and for this cauſe hath propounded his Life to us, that he lived upon Earth as an exact Pattern of our matters.

Matth. 18. 3.

Aug. *Ep.* 42.

Matth. 11. 29.

Sin hath ſeparated us from God, and ſetting us at a diſtance from him, puts us out of a poſſibility of returning to him. We are carryed by our Affections which are ſo far from leading us to Happineſs, as we ſuppoſe, that they hurry us headlong into our own Ruin and Deſtruction. Who

can

can diſcover the Depth of Gods admirable Wiſdom, in making choice of Chriſts Incarnation and Life to redeem Man out of this miſerable condition!

God, who is the end at which we ought to aim, and from which we naturally go farther and farther, is come himſelf to ſeek us. We had loſt the ſight of him, he hath made himſelf viſible: He thought it not ſufficient to propoſe the moſt abſolute and compleat good to their ſight in his own Perſon, as the only fit object of their Love, but he would ſhew them the way they ſhould go in to come to the full poſſeſſion of it. He became himſelf their Fellow-Traveller and Guide, and appeared himſelf as a Perſon at a diſtance from God that he might carry us to God with him. He went before us, and reſtored all our Defects by his perfections, *i. e.* he hath reform'd all our Sentiments, and all the affections of our Souls, by the affections and motions, which he ſhewed in the Human Narure which he aſſumed for our Salvation. We were not ſenſible what we ought to Love or Hate, Deſire or Fear, Follow or eſchew; but he hath Inſtructed us by his Example to Order, and regulate the whole courſe of our Lives, with a reference to that ultimate End. For, as St. *Auſtin* ſaith, *Jeſus Chriſt our Lord, who is the Son of God, and was made Man, hath contemned the good things of this World, to Teach us to contemn them; ſuffered many Sorrows, to give us Courage to endure them; was Poor that we might not glory in Riches; would not be made a King, to teach us to be Humble; ſuffered Hunger and Thirſt, to teach us Contentment.* In fine, *Dyed and Roſe again, that we might learn to contemn Death, in hopes of a Glorious Reſurrection.* Thus hath the Son of God given us an Example of managing our Words, Actions and Sufferings, and in ſo doing we ſhall be ſaved.

Aug. *de cat. rud. c.* 22.

V. *Some*

### V. *Some directions, how we may read the Life of Jeſus Chriſt, with advantage.*

The Life of Chriſt, being intended, as we have already ſhewed, as the Univerſal Remedy of all the Diſtempers of Mans Soul, deſerves our daily reading, and ſerious Meditation upon it. All Arguments to perſwade Men to it, come far ſhort of this very conſideration. That 'tis the Life, not of a Man, but of a God, ſo that it is in vain to propound any other. All that I ſhall add, ſhall be only ſome directions to the Reader, in peruſing it, which may help him to make it as Beneficial, as it is deſign'd, and ought to be to us.

1. One of the moſt Important is, that we ſhould always keep it in our minds, whoſe Life it is we are Reading of, that we may not be offended at his Infirmities and Sufferings, by looking upon them as Involuntary. Jeſus Chriſt is God, and by conſequent Almighty; and therefore nothing could befal him againſt his Will, nor could he ſuffer any thing but what he would, and ſo long as he pleaſed. When we ſee him dying upon the Croſs, let us remember what he hath ſaid, *That he lay'd down his Life of himſelf, and no Man was able to take it from him.* When he falls into the hands of his Enemies, let us conſider, that before this he had often withdrew himſelf Miraculouſly from the Fury of his Enemies, and before he ſuffered himſelf to be taken, he threw them down on the Earth at his Word alone. If at any time the Evangeliſts, who have undertaken to deſcribe exactly, what Jeſus did as a Man here upon Earth, do ſometimes repreſent him to us, under ſuch Troubles and Paſſions, as happen to Men involuntarily, let them know that the Evangeliſt, who hath written on purpoſe to prove his Divinity,

hn 10. 8.
uke 4.
hn 12.6.

Teaches

teaches us, That all theſe Motions were voluntary in him, and that he troubled himſelf.

But let no Man ſay, That theſe Troubles and Infirmities, though voluntary, were unbecoming God; but, on the contrary, let us honour him the more for them, ſince he made choice of them, who is the Wiſdom and Power of the Father. Let us conſider the Deſign why he underwent our Weakneſſes and Miſeries, and be ſo far from being aſhamed of his Humiliation, that we ſhould admire the wonderful propriety and fitneſs to bring about the End Propoſed, which is the Salvation of Man. The Mockings which the Gentiles treated him withal, were a neceſſary Remedy to cure our Pride; and our Phyſician was willing to take this Medicine himſelf, that he might make it more pleaſant and tolerable to the Sick, whom he intended to ſave.

He ſometimes acted as God, and ſometimes as Man; but managed all his Actions, both Human and Divine for our Benefit. If he manifeſts his Glory by Miracles, it is to make us believe on him, and to perſwade us, that when he ſuffers 'tis not out of Neceſſity, but Love to us: And if he conceal the Glory of his Divinity under the Vail of our Infirmities, 'tis that he may gain our Love and Service as a Guide to us, teaching us by his Example, what we ſhould do and ſuffer. If he oppoſes his Enemies till they are ready to ſtone him, but yet cannot, 'tis that when they ſhall put him to Death, we may be thankful for the Death which he ſuffered to redeem us. He ſubmitted to Death, in Obedience to the Command of his Father, to teach us a patient Submiſſion to all Afflictions God ſhall pleaſe to lay upon us. He was ſeized with Fear and Sorrow at the Approaches of Death, which yet he endured voluntarily, and had long deſired, and which he knew was the Cup given

him to drink, by his Father; not that we ſhould think that he drank it unwillingly, but to comfort and inſtruct thoſe that are obliged to dye, either through Force or by Neceſſity of Nature. Thus, like a good Phyſician, he ſubjected himſelf to all our Weakneſſes, that he might make us couragious and ſtrong, to take the wholſome, but bitter Potion which he offered to us. Who could have been perſwaded of the neceſſity of ſuffering and bearing the Croſs, if Jeſus Chriſt had not ſuffered and been crucified for us? Who would think himſelf able to endure Croſſes, when Nature makes ſo ſtrong an Oppoſition, if Jeſus Chriſt had not Suffered it himſelf? Who, of us, would not tremble at the Efforts which we muſt ſuſtain in encountring the horrible Terrors of Death, had not our Spiritual Phyſician ſwet Blood and Water in the ſame Combat? Theſe voluntary Sufferings of Jeſus Chriſt are our Conſolation under our involuntary Afflictions; teaching us, that they are no ſins, ſince the Son of God was contented to endure them, and ſhewing us the Way how to engage God's Love to us by them, ſaying to God as his Son did, *Not mine, but thy Will be done.* Thus the Infirmities of our Saviour, though they ſeem unbecoming a God, yet are evident Demonſtrations of the Infinite Mercy by which he deſired to ſave us. His Humiliations are all our Honour, ſince he was humbled for us only. Let us adore his Condeſcenſion, and judge with ourſelves that all our Love is due to that God, who abaſed himſelf, ſuffered and dyed for our Salvation.

Luke 22. 42.

2. Another Direction, how we ſhould read the Life of our Saviour with Advantage, is to read it with a Deſign of conforming our ſelves to it. All the Holineſs of Men conſiſteth in the Imitation of Jeſus Chriſt; for according to S. *Paul*'s Words, God hath predeſtinated us to be conformed to the

Rom. 8. 29.

Image

Image of his Son. And the ſame Apoſtle teaches us elſwhere, as we have born the Image of the Old Man, by following the irregular Deſires of our Fleſh, we muſt bear the Image of the New Man, which is Chriſt Jeſus, by regulating our Lives by his: Wherefore we ought not to be lead by mere Curioſity to the Reading of this Hiſtory, nor to know his Actions only, but to learn by what he hath done, what we ought to do. He ſaid to the Jews long ſince, who had heard *John*'s Sermons with Pleaſure; John *was a Burning and Shining Light, and ye were willing, for a Seaſon to rejoyce in his Light:* But it is not ſufficient for us to caſt our Eyes upon him who is the true Light of Men, for he hath diſcovered the Way that leads to eternal Happineſs, not to thoſe who only take ſome Pleaſure in knowing his admirable Works, but to thoſe who follow him by a faithful Imitation of his Example. Before we know what Jeſus Chriſt hath done and taught upon Earth; we are like Travellers, who journey in the Night, and wander they know not whither, becauſe they cannot tell their Way but by reading the Life of Chriſt: We are like the ſame Travellers, who as ſoon as Day breaks perceive their Errors, and return again into the right Way. He came from Heaven to ſhew us the way thither, and to bring us out of the Paths that lead down to Hell. He goes before us himſelf, that we may not wander or loſe our Way, nor take any other Way but that in which he leads us. He aſſures us, that all other Ways, but that in which he goes, lead down to Death; wherefore we muſt read his Life to make it a Rule and Exemplar of ours, that all our Converſation, being a lively Expreſſion of his, we may ſay, with the Apoſtle, *It is not I that live, but Chriſt that liveth in me.*

1 Cor. 15. 49.

Joh. 5. 35.

Gal. 2. 20.

But it is not ſufficient to read the Life of Chriſt, if we deſire to profit by it, but we muſt meditate upon it, and apply all that we read, becauſe this is the only way to make the right Uſe and Advantage of our Reading: We need loſe no part of the Hiſtory of the Son of God; for as he did nothing but for our Salvation, ſo there is no circumſtance of his Life which we cannot gather ſome Advantage to our ſelves from, if we conſider upon it with ſerious Attention: It will then be worth our while to take every Part of it into Examination, and ſee what Benefit we may reap from it, and what Motions and Affections it may excite in us; for the reading of the Life of Chriſt muſt needs ſometimes inſtruct us, ſometimes ſhame us, ſometimes comfort us, and ſometimes encourage us, and ſometimes inſpire us with Love, Thankfulneſs, Reverence, Joy, Grief, Hope or Fear, according to the different Objects which it preſents to our Obſervation.

All the Life of Jeſus Chriſt is made up of Miracles, Diſcourſes, Actions and Sufferings. He wrought ſo many Miracles to prove his Divinity, and to relieve either the Miſeries or Neceſſities of thoſe who either wanted or deſired his Help: We may make an Advantage of theſe, by ſuppoſing our ſelves to be in the Number of thoſe who ſaw them, and for whoſe ſake they were done. The Eye-Witneſſes of them believed in him, admired and adored him, and became his Diſciples: Let us do the ſame, when we read what they ſaw, adore Chriſt, acknowledge him for our God, believe in his Godhead, and devote our ſelves entirely to his Service, ſince we can never honour him as our God but by obeying and loving him.

And in the ſame manner let us apply all the Miracles he did for the Relief of others needs: He healed no bodily Diſeaſes but what were a Figure

of

of the Spiritual Diſtempers of our Souls. Sin is our Leproſy,, our Deafneſs, our Blindneſs, our Palſy, our Death; let us do the ſame to obtain Health of our Souls, that we read the diſeaſed Perſons did for their Bodies, to obtain Cure; let us preſent our ſelves before Jeſus, and ſay with the Leper, *Lord, if thou wilt, thou canſt make me clean*; and with the blind Man, *Open mine Eyes that I may ſee*; and ſo of others. Let us think that Jeſus requires the ſame Faith for the cure of our Souls that he did of thoſe he healed of their Bodily Diſtempers; and let us look upon that Thankfulneſs, Faith, Love and other Paſſions of thoſe who were miraculouſly cured, as a Pattern of thoſe Affections which we ought to have for the Graces we have received.

The Diſcourſes of Jeſus Chriſt ought to be read with great Reverence, which conſiſts in believing and practiſing what he teacheth. He is the Truth, and nothing but Truth can ſave us, and we ſhall be judged by that which he hath taught. We muſt hear him, as his Diſciples, and be won by his Words: We muſt diſcover our Ignorance to him, that he may inform us and our Ways, that he may amend them. This muſt be done, in applying every Word of Jeſus Chriſt, and examining our ſelves by it, that we may condemn our ſelves, if we find our ſelves out of the Way which he hath taught, and we may reform our Practice by it. And if there be any thing obſcure in his Diſcourſes, let us make our Prayers to him, to enlighten our Underſtandings in the Knowledge of it, if it be neceſſary to Salvation, practiſing thoſe Truths in the mean Time, that are plain, and worthy of our Obſervation.

To profit by the Actions of Jeſus Chriſt we muſt look upon them as the Rule and Pattern of our Converſations. He would have us admire

his Miracles, but imitate his Actions; for this Reaſon it is that he commands us to learn of him not to cure the Blind or raiſe the Dead, but to be meek and lowly in Heart: When he commanded the Leper to tell no Man of the Cure he had wrought on him, and fled from the People, who would have made him a King, we ſhould learn to avoid Vain-glory and Ambition from him. We ſhould read the Actions of the Son of God with Deſign of conforming our ſelves to them, when we ſee him waſhing his Apoſtles Feet, putting on the ſame Humility which we ſee in him; and when we ſee him eating with Sinners, learn the ſame Charity. In fine, let us ſtudy the Affections of Jeſus, and conform our ſelves to them; love nothing but what he loves, and contemn the ſame Things he deſpiſed. He hated Sin, he deſpiſed Riches, Honour and Pleaſures; he loved and ſought the Glory of his Father, and all his Care was to obey and pleaſe him, for which end he refuſed not to undergo Poverty, Affronts, Diſgrace, Grief, Sorrow, yea, Death itſelf: Theſe are the things he would have us learn from him, and this is what we ſhould think upon and imitate.

Matth. 11. 30.

Nor is the Advantage leſs which we may gather from reading the Sufferings of Jeſus Chriſt. We muſt look upon them, as we have already ſaid, as voluntary; and it is good to conſider them with relation to the Two Ends for which he ſuffered: 1. For our Satisfaction. 2. For our Inſtruction. 1. He ſuffered to ſatisfy Juſtice for our Sins, and endured the Puniſhment of our Offences, to deliver us from eternal Torments. The Conſideration of this Action ought to excite in us, 1. Love to Jeſus Chriſt, who endured ſo much to give us a Proof of his Love to us. 2. Hatred and Abhorrence of him, which could not be expected but by the Sufferings and Death of God himſelf, with relation

lation to the Second End for which Chriſt ſuffered, which was our Inſtruction. We ought to make theſe Reflections upon it; in reading them we ought to be ſatisfied, That Sufferings are neceſſary to obtain Heaven, conſidering that this is the Way our Saviour leads us, and went himſelf: When we are perſecuted, we ought to comfort our ſelves with this, that it is an Honour to be treated as our Maſter was. The Submiſſion with which he drank the Cup which his Father gave him to drink, ſhould teach us to welcome the Croſſes which God lays upon us, without murmuring, as Sickneſs, loſs of Goods, Friends, Parents, &c. His Patience in ſuffering Affronts and Abuſes, ſhould quench all our paſſionate Reſentments and Deſires of Revenge, which riſe in our Hearts at the Senſe of Wrongs. In fine, his exemplary Behaviour in his Sufferings ſhould teach us to accept the Perſecutions of Men, as ordained by God, and to adore his Juſtice in their moſt unjuſt Dealings with us, to love our Enemies, and be ſo far from requiting the Injuries we receive from them, as to pardon them and do them good, and to comfort our ſelves in the meek Sufferings of Evil, by the Contemplation of the Glory that ſhall follow; for as S. *Cyprian*, *Quod eſt Chriſtus, hoc erimus Chriſtiani ſi Chriſtum fuerimus imitati.* *If we imitate Chriſt, we ſhall be like him, and enjoy the ſame Glory.* *Cypr. de Idol. van.*

The laſt Direction which I ſhall give thoſe Perſons who would read the Life of Chriſt with Benefit to themſelves, is this; That they would joyn Prayers with their Reading. Before we begin to read, we ſhould beg of God in Prayer, That he would diſcover to us all the imitable Parts and Circumſtances of the Life of his Son; and after we have done Reading, we muſt implore his Grace to do what we have learned from thence to be our

Joh. 1.14. Duty; *The Word was made Fleſh, and dwelt among us*, ſaith the Goſpel, *being full of Grace and Truth.* He brought Truth to inſtruct us in our Duties, and Grace to enable us to practiſe what he taught us. This Truth which is intended for our Inſtruction is diffuſed through all the Circumſtances of his Life, but we muſt have Eyes able to diſcover it; he muſt give us theſe Eyes, or elſe his Words and Actions will be to us like an encloſed Book, or as ſo many Riddles, which we cannot underſtand: Wherefore, ſince he hath given us abilities to know the Truth, let us pray him to embrace us with Love, and give us that Grace which he hath merited for us by his Sufferings, and which may make us receive his Doctrin, and conform to his Example. 'Tis the Effuſion of this which hath, as I may ſay, perfected the Myſtery of the Incarnation. Jeſus Chriſt was made Man to allure the Love of Men; he lived with them to teach them how he would be loved by them; he aſcended into Heaven, and ſent down the Holy Spirit from thence upon them, to fill their Hearts with that Love that he requires of them. This is the whole Contrivance of our Salvation; let us acknowledge the Obligation which we have to love Jeſus Chriſt, and let us learn, by reading his Life, after what manner he would have us love him, and pray for Grace to love him as we ought, and enkindle in our Hearts that Fire of which he ſpeaks, *Luke* 12. 49. *I am come to ſend Fire on Earth, and I wiſh it were already kindled.*

*The End of the Preface.*

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THE

# THE HISTORY OF THE LIFE Of, our Saviour, Jesus Christ.

FOR about Four thousand Years, after the Creation of the World, Man lay groaning under the Power and Tyranny of Satan, to whom he had sold and enslaved himself by Sin. The greatest part of the World was involved in Ignorance and Idolatry, and the Jews only had the Knowledge of the true God, and lived in the Expectation of the promised Messiah: For Man had no sooner subjected himself to the Decree of Death, through the seducements of the Devil, but God threatned him to raise up a Child of the Woman, which should maintain a continual War with that Wicked Spirit. And to this end it was that he discovered himself and his Worship to a certain Number of Men, from whose Posterity Book I.

Book I. he deſigned to raiſe this Conqueror of the Serpent, and Deliverer of Mankind.

*Abraham* was the firſt to whom God promiſed, That all the Nations of the Earth ſhould be bleſſed in his Seed, which he repeated to *Iſaac* the Son of *Abraham*, and *Jacob* the Son of *Iſaac*, and after explained more clearly to the Jews, who were the Poſterity of *Jacob*'s Twelve Sons, wherein this Bleſſing did conſiſt, by giving them Hopes of a Saviour, whoſe Birth, Life and Death he foretold in all their Circumſtances: For he ſo contrived it, that all, that befel them, ſhould be a continued Figure of this Saviour. He appointed them ſuch Sacrifices, as repreſented the great Sacrifice which ſhould expiate and atone for the Sins of Men, and for their ſakes wrought ſuch Miracles as were nothing elſe but Shadows and Signs of what he would do for the Salvation of the whole World.

So that all things did, as it were, foreſhew this Holy Redeemer. The Prophets, which God ſent them from time to time, put them in Mind of his Coming, and the Calamities which Divine Juſtice inflicted upon them for their Irregularities and Sins, did raiſe their Minds to a more ardent and earneſt Expectation of him, as their Meſſiah or Chriſt. *Meſſiah* is an *Hebrew*, and *Chriſt* a *Greek* Word, and ſignify both of them *Anointed*, the Jews calling him ſo, becauſe they expected, He ſhould be a great King, conſecrated to God by a ſpecial Unction, of which the Anointing of their Kings and Prophets was but a Figure.

Four thouſand Years being at laſt expired and ſpent in waiting for him, the Time appointed by God, and foretold by the Prophets, for the Deliverance of Mankind, came. The *Roman* Empire enjoyed a profound Peace under the Reign of *Auguſtus*, and the Jews were governed

verned by *Herod*, whom the *Romans* had made King over them, being ſome Years before become ſubject to their Power. This Government by a Foreign Prince was an Evident Sign that the Coming of the Meſſiah drew near, according to the Propheſy of *Jacob*: *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his Feet, until* [Shiloh] he that is ſent, *do come*. This was the Time, which God from all Eternity had prefixed for the Execution of his gracious Deſign, That Jeſus Chriſt, the Saviour both of the Jews and Gentiles, ſhould be born in *Judea*; and by him hath he accompliſh'd the great Work of Man's Salvation in ſuch a manner as the Goſpel relates, and which we are about to give an account of in this Hiſtory, of which I ſhall make Four Parts, containing ſo many Periods of our Saviour's Life, and ſhew what paſſed

Book I.

Gen. 49. 10.

I. *From the Conception of* John *the Baptiſt to his entrance upon his Miniſtry.*

II. *In the firſt Two Years of his Preaching.*

III. *In the Third Year of his Miniſtry.*

IV. *From his triumphant going up to* Jeruſalem *to his Aſcenſion into Heaven.*

# BOOK I.

## An Account of what paſſed from the Conception of *John* the Baptiſt to the Entrance of Jeſus Chriſt upon his Miniſterial Function.

### I. *The Conception of S.* John *the Baptiſt.*

Book I. Luke 1. 5 — 22.

THere was among the Jews a certain Prieſt, named *Zacharias*, who, with his Wife *Elizabeth*, kept all the Commandments of the Lord blameleſs: They were both of them very old, and God, that he might at length reward their Patience and contentedneſs in a ſignal manner, having given them no Child, but laid upon them the Diſgrace of Barrenneſs, which at that Time was accounted a great Curſe inflicted by God. It came to paſs, as *Zachary* miniſtred in the Temple, according to his Courſe, and offered the Incenſe commanded by the Law to God, the Angel *Gabriel* appeared to him, and told him from God, That he ſhould have a Son, whom he ſhould call *John*; That this his Son ſhould be great in the Sight of God, and be filled with the Holy Spirit from his Mother's Womb; That he ſhould convert many Iſraelites from their Sins, and ſhould go before the Lord in the Spirit and Power of *Elias*, preparing his Ways for him, and diſpoſing Men

The Anunciation of *the* Bleſsed Virgin

Men to receive him. *Zachary* doubting of the Truth of theſe Promiſes, anſwered the Angel, How ſhall I be aſſured of the Truth of thy Words, for I am Old, and my Wife is well ſtricken in Years? The Angel reproving his Unbelief, told him, That from that Moment he ſhould be dumb and not be able to ſpeak, till the Things, which he had ſpoken of, ſhould come to paſs. And in that very inſtant he loſt his Speech, and the People, who could not underſtand him, but by Signs, perceived by his Silence that he had ſeen a Viſion. Book I.

The Days of his Miniſtration being accompliſh'd, he returned to his own Houſe, at *Hebron*, a City in the Tribe of *Judah*, and God performed that which he had foretold by the Angel; for *Elizabeth* conceived, and hid her ſelf Five Months, that ſhe might between God and herſelf raiſe in her Heart a more perfect Senſe of his Favour, in taking away from her the Reproach of Barrenneſs, and giving her a Son, of whom ſhe might hope for ſo great things. Luke 1. 23——25

## II. *The Conception of Jeſus Chriſt.*

Six Months after the Conception of *Elizabeth*, the ſame Angel, which had foretold the Birth of S. *John* to *Zachary*, was ſent by God into a City of *Galilee*, called *Nazareth*, to foretel the Nativity of Jeſus Chriſt to her, who was choſen from all Eternity to be his Mother. It was an Holy Virgin of the Houſe of *David*, named *Mary*, who was eſpouſed to a Man of the ſame Family, called *Joſeph*, and living in perfect Chaſtity, had her Spouſe for a faithful Witneſs and Guardian of her Purity. The Angel being come to her, ſaid, *Hail, O thou, that art highly favoured, the Lord is with thee; bleſſed art thou* Luke 1. 26—38.

Book I. *among Women.* Her Modeſty raiſed in her a great Diſturbance, at the unuſual Appearance of the Angel, and ſhe was ſurprized at this kind of Salutation. But the Angel bid her not be troubled, telling her, That ſhe ſhould have a Son, who ſhould be great, and be called the Son of the Moſt High, to whom God would give the Throne of his Father *David*, *i. e.* an Eternal Kingdom, and that ſhe ſhould call his Name *Jeſus*, which ſignifies a Saviour. She reflecting upon her way of living with Holy *Joſeph*, and not underſtanding how ſhe could preſerve her Virginity, and yet become a Mother, ſaid unto the Angel, *How ſhall this be, ſeeing I know not a Man?* The Angel anſwered her, That this Holy Child, which ſhall be called the Son of God, ſhall be born by the inviſible Operation of the Holy Ghoſt; and to ſhew her, that God, to whom nothing is impoſſible, would work this great Miracle in her by his Almighty Power, he tells her, what had befallen her Couſin *Elizabeth*, who having been barren for many Years, was Six Months ſince with Child. Being ſatisfied by this Inſtance, that ſhe might bear a Child, and yet continue a Virgin, ſhe humbly ſubmitted her ſelf to the appointment of God, and ſaid to the Angel, *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Then the Angel departed from her, but the Holy Spirit wrought this great Myſtery in her, for which ſhe had been fitted and diſpoſed a great while before, by the plentiful effuſion of his Graces. She conceived the Son of God, the Second Perſon of the Holy Trinity, who was incarnate, *i. e.* became Man, by taking on him a Body and Soul, like us, in the Womb of this chaſt and humble Virgin.

III. *The*

### III. *The Viſitation of the Holy Virgin.*

As ſoon as *Mary* had heard that her Couſin was with Child, ſhe went with haſte to ſee her, and, entring into her Houſe, ſaluted her, which when *Elizabeth* heard, ſhe felt the Infant leaping in her Womb for Joy; and being filled with the Holy Ghoſt, ſhe ſpake out with a loud Voice and ſaid; *Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb! How great a Felicity is this to me, that the Mother of my Lord ſhould come unto me?* And having inform'd the Virgin, That her Child leaped in her Womb, ſhe added; *Bleſſed art thou becauſe thou haſt believed; for the Things, which have been told thee from the Lord, ſhall be accompliſhed.* Theſe Commendations did not at all puff up the Virgin's Heart with Pride; ſhe could not be unſenſible of the Favours which God had beſtowed on her; but being deſirous to give him all the Glory, and not daring to attribute any thing that the Lord had wrought in her, to her Faith, ſhe referr'd all to the Mercy of her Creator, ſaying, *My Soul doth magnify the Lord, and my Spirit hath rejoyced in God my Saviour; for he hath regarded the lowlineſs of his Handmaid.* She adds, That God is pleaſed, when he ſees fit, to do great Things for his mean Creatures; That he loves to exalt the Humble and debaſe the Proud; and that, laſtly, He is faithful to his Promiſes, becauſe he made her the Mother of his Son, *That he might perform the Promiſes which he had made to* Abraham, and the other Patriarchs. Luke 1. 39—55.

## IV. *The Nativity of S.* John.

Luke 1. 56—80. *Mary* continued Three Months with her Couſin, and then returned to her own Houſe. In the mean while, *Elizabeth*'s Time of Delivery came, and her Relations and Couſins met together, to rejoyce with her concerning the Birth of her Son. On the Eighth Day, when he was to be circumciſed and named, they all gave him the Name of *Zachary*, as his Father was called; but *Elizabeth* oppoſed them, deſiring he ſhould be named *John*, as God had commanded by the Angel. They anſwered her, That there was none of her Family called by that Name, and made Signs to his Father, that he ſhould ſhew them his Will about it: And he required Writing-Tables, and wrote thereon, *His Name muſt be called* John; and immediately his Tongue was looſed, and his Speech being reſtored to him, he made uſe of it to praiſe God: But all that had been Witneſſes of theſe Miracles, and all that heard him ſpeak were aſtoniſhed, and ſaid one to another, What manner of Child ſhall this be? How great, how holy a Man?

But that, which they were ignorant of, was revealed to *Zacharias*, who being filled with the Holy Spirit, underſtood the Myſtery of the Incarnation, and the part his Son was to have in that Myſtery; whereupon he propheſied, and ſaid, *Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his People.* He adds as the Virgin had done in her Song, That God hath raiſed out of the Houſe of *David* a Saviour of the World, to perform the Promiſes which he had made to *Abraham*, and renewed often by the Mouth of his Prophets: And then he ſums up all the Benefits of the Incarnation in a few Words; he

he hath promiſed us, *That we, being delivered from the Power of our Enemies, might ſerve him, by walking before him in Holineſs and Righteouſneſs all the Days of our Life.* Then he ſpeaks theſe Words to his Son. *And thou, Child, ſhalt be called the Prophet of the moſt high; for thou ſhalt go before the Face of the Lord, to prepare his Ways, and to give Knowledge of Salvation, to his People, for the Remiſſion of their Sins.* And indeed God did fulfil what *Zachary* had foretold of his Son; and that he might fit this Infant for the great Office he deſigned him, he made him eminent in all Spiritual Gifts, and kept him in the Deſerts, till the Time of his appearing to his People *Iſrael.* Book I.

## V. *God reveals the Conception of Jeſus Chriſt to* Joſeph.

While the Fame of thoſe Miracles, which happened at the Birth of *John*, ſpread it ſelf over all the Hill-Country of *Judea*, the Holy Virgin being returned to *Nazareth*, meditated in deep Silence upon the Myſtery which God had wrought in her: She had not told *Joſeph* what had befaln her, but her Bigneſs diſcovered it, and he perceived ſhe was with Child: But being an Holy and Pious Man, he was not willing to diſgrace her publickly, whereupon he reſolved to put her away privately: And in this Purpoſe he continued, till an Angel appearing to him in a Dream, ſaid unto him, *Joſeph, thou Son of* David, *fear not to take unto thee* Mary *thy Wife; for the Child that is conceived in her, is the Work of the Holy Ghoſt. She ſhall bring forth a Son, and thou ſhalt call his Name* Jeſus, *becauſe he is the Perſon which ſhall ſave his People from their Sins.* *Joſeph* ſubmitted to this Command, and remained with his Wife, both of them living in perfect Cha- Matth. i. 18—25.

Book I. Chaſtity: And ſo that which God had long before foretold by the Prophet *Iſaiah*, was fulfilled, Iſai. 7. 14. *A Virgin ſhall conceive and bring forth a Son, which ſhall be called* Immanuel, which, being interpreted, is *God with us*.

## VI. *The Divine Generation of Jeſus Chriſt.*

The Time being come when the Virgin ſhould be delivered, ſhe brought forth Jeſus Chriſt, in the manner which we ſhall hereafter ſpeak of: But before we relate the Hiſtory of this Birth, it is neceſſary to give an account of the Perſon, who was born. Men deſcribe the Genealogies of the Grandees of the World, that they may make them honourable by the Nobility of their Parentage and great Actions of their Anceſtors, who have no Worth of their own to render them remarkable. *Mary* brought forth a Matth. 1. 1 — 17. Son, of whom the Goſpel recites Two Pedigrees Luke 3. 23 — 38. and Two Births, becauſe he had Two Natures: Jeſus Chriſt is both God and Man, and hath united in one Perſon the Divine and Human Nature. As he is Man, he is deſcended of a numerous Succeſſion of Anceſtors: As he is God, he hath only God for his Father; as Man, he was born in Time, but as God he was born and is from all Eternity. What S. *John*, in the beginning of his Goſpel teaches us concerning his Divine and Eternal Generation, and for what Reaſons he became Incarnate, is this.

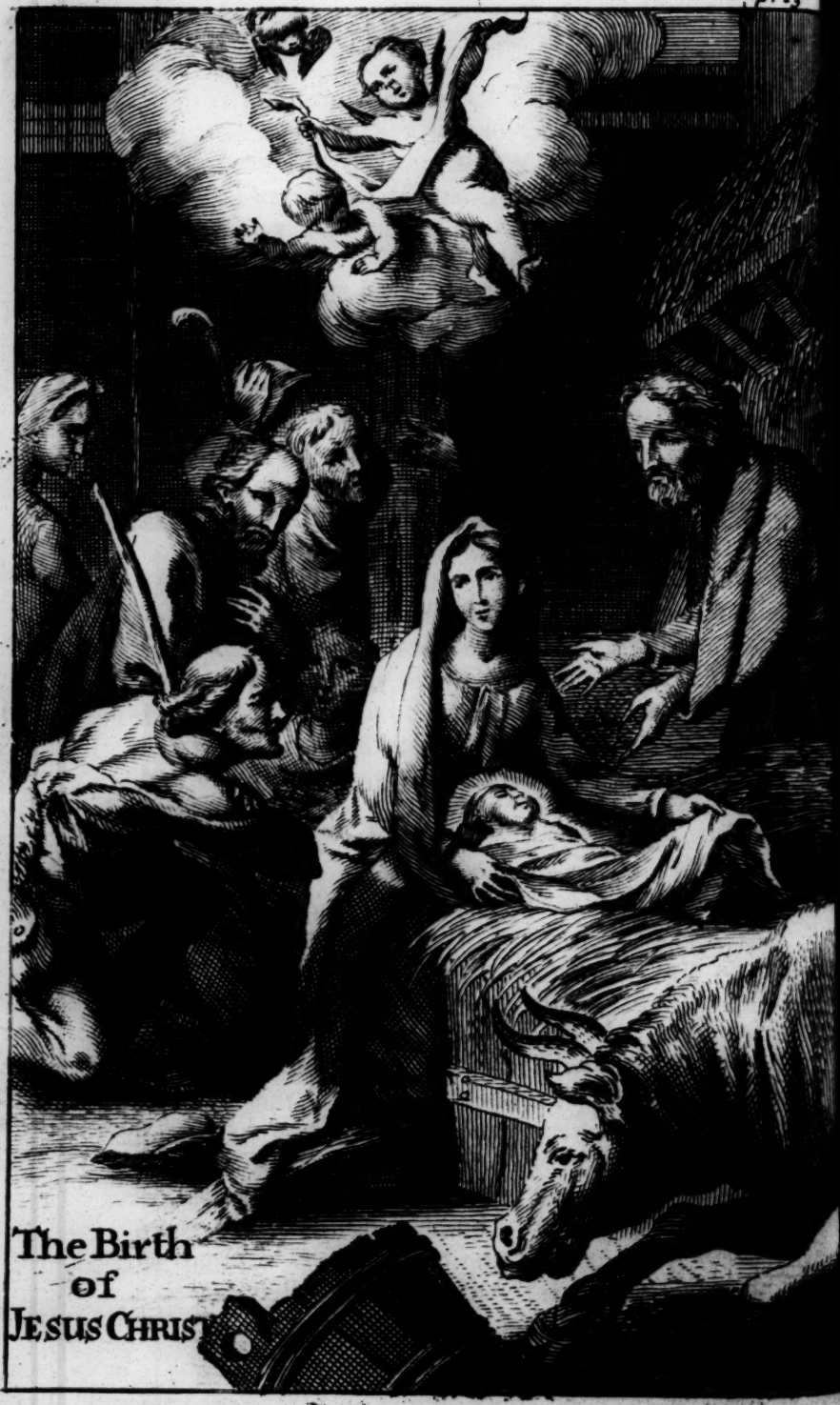
John 1. 1 — 14. He ſays, That Jeſus Chriſt, as God, *is the Word*, i. e. the Thought or Speech of God: When a Man thinks, he forms an Idea or Spiritual Image of the Thing he thinks of, and this Image is called the *Word*, i. e. the Speech of the Mind; for it is by the Thoughts that the Mind reaſons with, and ſpeaks to it ſelf. God is a pure Spirit,

Spirit, who knows himſelf moſt perfectly, and that from all Eternity. He thinks then, in knowing himſelf, and forms an exact Image of himſelf; and this Image is his Word. But this Word infinitely excels all the Thoughts of Men in this, That he is a Thought ſubſiſting by himſelf, and a diſtinct Perſon from him, that formed it, but yet the ſame God with him. The Two Perſons love each other infinitely, from all Eternity; and this Eternal Love is a Third Perſon, called the Holy Spirit, who is alſo the ſame God, and of the ſame Nature with the Two other Perſons, from whom he proceeds. This is what the Holy Scripture teaches us of the Holy Trinity, which is nothing elſe but the God which we worſhip, One in Three Perſons, of which the Second is called not only the Son, becauſe he is begotten of the Father, to whom the Name of Father is given for that Reaſon, but alſo the Word, becauſe he is the Thought, or interior Speech of the Firſt Perſon, which begat him by knowing himſelf, and that from all Eternity, becauſe he knoweth himſelf from all Eternity. And upon this Ground it is that S. *John* ſays, That *in the Beginning, i. e.* when the World began, *the Word was, and the Word was*, in, *or* with *God*, for the Thought is in the Mind that forms it; and that he *was God*, it being the Property of this Word, as we have ſaid, to be the ſame thing with the Being, that begets it. Book I.

He is then, as he is God, the Creator of all Things, which makes the Evangeliſt ſay, That *all things were made by him*, and *nothing was made without him*: Whence it is that in Scripture he is called ſometimes, *the Wiſdom of God*, becauſe he was begotten of the Knowledge of his Father. Sometimes *the Arm and Power of God*, becauſe God made all Things by him.

S. *John*

Book I. S. *John* goes on, and ſays, That *Life was in him*, and that as in its Sourſe and Original, becauſe all things that have Life live by him. He ſays further, That *this Life was the Light of Men*; for Men being Rational Creatures, have Souls enlightned by his Wiſdom and Truth, which are his real and true Life; and when Wiſdom and the Light of Truth are quite extinct in the Soul, it is dead, as much as is poſſible for a Soul to die. Now the Word is that very eternal Truth and Wiſdom *which enlighteneth*, as S. *John* ſays, *every Man*, and by the Participation of which all Souls are wiſe and true, their Truth and Wiſdom being nothing elſe but an efflux of that Eſſential and Infinite Wiſdom, which is the Word of God. The Evangeliſt adds, That *this Light ſhined in Darkneſs*, *i. e.* among Men buried in the Night of Sin, ſo that the Darkneſs could not perceive it: And for this end it was that God ſent a Man, whoſe Name was *John*, of whoſe miraculous Birth we have already ſpoken, that he might make it known to Men, whoſe Blindneſs hindred them from a clear Sight of it; which Office, how well he diſcharged, we ſhall hereafter ſee. That *the Word was in the World, and the World knew him not*, *i. e.* the Lovers of the World, who were ſo enamoured with the Creatures that all their Affections and Reverence was entirely averted from God. That *his own*, that is to ſay, Men, who are his Creatures, but chiefly the Jews, who were his People, *did not receive him*, and by rejecting him, who was God, they had loſt the great Advantages which they might have hoped for by him; for to as many as received him, by believing in his Name, he gave Power to be made the Children of God; not by a Corporeal Birth, ſuch as Men have one from another, but by a Spiritual Birth, which they take from God himſelf.



The Birth
of
JESUS CHRIST

ſelf. And to procure ſuch an excellent Birth for Men, *the Word*, ſaith the Evangeliſt, *was made Fleſh, and dwelt among us, i. e.* was made Man; and he, that as God, was born of his Father from Eternity, was as Man born in Time of the Virgin; of which Birth we ſhall now ſpeak. Book I.

## VII. *The Human Birth of Jeſus Chriſt.*

*Auguſtus*, the *Roman* Emperor, being deſirous to know the Number of all his Subjects, publiſhed an Edict, commanding every Perſon to go and be regiſtred in his Native City. In Obedience to which Order, *Joſeph* went up from *Galilee*, with the Holy Virgin, to *Bethlehem*, a City of *Judah*, to have his Name enrolled there, becauſe he was of the Houſe and Linage of *David*: For this Prince was born at *Bethlehem*, which is therefore called in the Goſpel, *The City of* David. While they were there, her Time came, that the Holy Virgin ſhould be delivered, *And ſhe brought forth* Jeſus Chriſt, *wrapped him in Swaddling Cloaths*, and *becauſe there was no Room in the Inn, laid him in a Manger.* Not far from thence there were certain Shepherds, who kept their Flocks by Night; theſe Men, all of a ſudden, were encompaſſed with a great Light, and ſaw an Angel, which ſaid unto them; *Fear not, for I bring you good News, which ſhall fill all People with great Joy*, which is, *that this Day there is born in the City of* David *a Saviour, which is Chriſt the Lord; and by this Sign ye ſhall know him, ye ſhall find the Infant wrapped in Swaddling Cloaths and lying in a Manger.* As ſoon as they had received this Meſſage from God, they heard a great number of thoſe bleſſed Spirits, praiſing God, and ſaying; *Glory be to God in the height of Heaven, and on Earth Peace to the Men of his good-liking, i. e.* to all Luke 2. 1 — 20.

Book I. all truly penitent Sinners and ſincere new Creatures. As ſoon as the Angels were departed, the Shepherds went in haſte to *Bethlehem*, where they found *Mary* and *Joſeph* with the Babe, who was laid in a Manger; and they acknowledged the Truth of what the Angel had ſaid unto them. Then they returned glorifying God, publiſhed the Miracles which they had ſeen, and raiſed an Admiration in all thoſe that heard them: But *Mary* ſeriouſly meditated upon all theſe Things in her Mind, and was careful to keep a faithful Remembrance of them.

### VIII. *The Circumciſion of Jeſus Chriſt.*

Luk. 2. 21. Lev. 12. 3. Gen. 17. 12.

By the Law of *Moſes*, every Male Child ought to be circumciſed within eight Days, after the Birth, according to the Command which God had given to *Abraham*; for God being about to give this Patriarch a Son, of whoſe Poſterity our Redeemer ſhould be born, and entring into a Covenant with him to be kept by all his Poſterity, he inſtituted Circumciſion, as a Seal and Sign of that Covenant, threatning to cut off that Male Child from his People, which ſhall not be Circumciſed. *Abraham* himſelf, and all the Jews, his Poſterity, did exactly obſerve this Law, and Jeſus Chriſt was willing to ſubmit to it himſelf; wherefore the Goſpel obſerves, That *he was Circumciſed the Eighth Day*, and that he was *named* JESUS, which was the Name that the Angel had ordered to be given him before his Conception.

### IX. *The Adoration of the* Magi.

Matth. 2. 1 — 12.

The Holy Virgin and *Joſeph* continuing ſtill at *Bethlehem*, the *Magi*, which were certain great Philo-

Philoſophers and Aſtronomers, came from the *Eaſt* to *Jeruſalem*, and asked, Where the Perſon was, *who was* lately, *born King of the Jews?* ſaying, That they had ſeen a Star in the *Eaſt*, ſignifying his Birth, and conducting them thither, and were come to worſhip him. This Queſtion much ſurprized the People of *Jeruſalem*, and above all troubled *Herod*, who was then King of the Jews. Whereupon he aſſembled the Chief Prieſts, and the moſt learned in the Law among the Jews, to be informed of them, Where the Meſſiah, which they expected, ſhould be born, for he believed that it was he, that the *Magi* enquired after, under the Name of the King of the Jews? They anſwered him, At *Bethlehem*, according to the Prophecy of *Micah*; *And thou* Bethlehem, *in the Land of* Judah, *art not the leaſt among the principal Cities of that Tribe; for out of thee ſhall come a Governour, that ſhall rule my People* Iſrael. Book I. Numb. 24. 17. Mic. 5. 2.

*Herod*, as ſoon as he had received this Information, ſent for the *Magi* privately to him, and enquired of them, *At what Time the Star*, they ſpoke of, *was ſeen by them?* and ſending them to *Bethlehem*, ſaid unto them; *Go, and ſearch diligently for the young Child*, which ye deſire to ſee; *and when ye have found him, let me know it, that I may alſo pay him the like Adoration.* Being juſt got into the Way to *Bethlehem*, they ſaw the Star again which had appeared to them in the *Eaſt*; and the Goſpel ſays, *they were filled with exceeding great Joy*, for it went before them to conduct them to him, and ſtood over the Place where Jeſus Chriſt was. They immediately entred into the Houſe, and falling down before him they worſhipped him, and offered to him, for Gifts, Gold, and Frankincenſe, and Myrrhe. And thus having paid their Homage, they returned into their own

Book I. own Country, but did not go by *Jeruſalem*, becauſe they had been admoniſhed, in a Dream, not to return again to *Herod*.

## X. *The Preſentation of Jeſus Chriſt in the Temple.*

The Holy Virgin and *Joſeph*, having ſo punctually obſerved the Law of Circumciſion, were not leſs exact in the performance of Two other Commandments of the Law, the One of which concerned Mothers, the other their Firſt-born Children. The Firſt of theſe obliges every Woman, after her Delivery, not to touch any hallowed Thing for a certain Time, nor to go into the Temple for Forty Days after the Birth of a Son, and Fourſcore Days after the Birth of a Daughter; and, at the End of that Term, the Mother ſhall go to the Temple to be purified; for which end ſhe muſt offer a Lamb for a Burnt-Offering, and a Pigeon, or a Turtle-Dove, for the Attonement of her Sins: But if ſhe be not able to offer a Lamb, ſhe is allowed to offer a Pigeon or a Turtle for it; which being ſacrificed by the Prieſt, ſhe is clean.

Lev. 12. 2 —— 8.

The Second Commandment of the Law, which concerns the Firſt-born Children, enjoyns the Parents to preſent them to the Lord, and to redeem them with Mony. Every Firſt-born in *Iſrael*, both of Man and Beaſt, was conſecrated to God, by a Command; which God gave them, when he ſlew the Firſt-born of the *Ægyptians*, and ſo forced *Pharaoh* to let his People go out of his Land: By this obliging the Jews to keep this Benefit, in Remembrance for ever. But becauſe every thing conſecrated to God was to be offered in Sacrifice to him, he contented himſelf with the Sacrifices of Beaſts, and would have Children to be redeemed; Not but that Children might have been devoted

Exod. 13. 2, 15.

to

to God after another manner, *viz.* to have miniſtred at his Altar: But God having choſe for this Service one of the Twelve Tribes of *Iſrael*, *viz.* the Tribe of *Levi*, inſtead of all the Firſt-born of all the other Tribes, ſo that the Firſt-born of all that were not of the Tribe of *Levi* were to be redeemed, as not being qualified either for Sacrifices or Prieſts. Book I. Numb. 8. 16–18.

In obedience to theſe two Laws, when Forty Days were expired, after her Delivery, did the Holy Virgin and *Joſeph* go up to *Jeruſalem*, to offer the Sacrifice preſcribed by the Law for her Purification; and the Goſpel obſerves, That ſhe offered the Sacrifice commanded ſuch as were poor, *viz. Two Turtle-Doves, or Two Young Pigeons.* At the ſame Time they carried Jeſus Chriſt along with them, to preſent him to the Lord, and they redeemed him, being not of the Tribe of *Levi*, but of the Tribe of *Judah*. While they were in the Temple, came in an Holy Old Man, named *Simeon*, by the Direction of the Holy Spirit. *He was an Holy Man, and one that feared God, who was filled with the Spirit and longed earneſtly for the coming of the Redeemer*, by whom God had promiſed to comfort his People. The ſame Spirit which inſpired him with a Deſire and Expectation of a Saviour, had promiſed him, That he ſhould not dye, till he had ſeen him; wherefore, when the Holy Virgin and *Joſeph* brought Jeſus into the Temple, this Holy Old Man, being excited by Divine Inſpiration, came in, took the Child up in his Arms, bleſſed God for the Accompliſhment of his Promiſe made to him, and begged that he might dye, becauſe his Eyes had ſeen the Saviour which God would ſhew to all the World, *to be a Light to the Gentiles, and an Honour to his People* Iſrael. Luke 2. 22–32.

Book I. When *Joſeph* and *Mary* had ſeen and heard theſe things, they were taken with great Admiration, till *Simeon* turning himſelf to them, bleſſed them, and ſaid to the Holy Virgin, That *this Child*, which ſhe had preſented to God, *ſhould be the occaſion of the Miſery or Happineſs of many Iſraelites*, and a Mark for obdurate Sinners to level their malicious Obloquies, and Contradictions at; which though they ſhould diſcover the evil Thoughts and Diſpoſitions of ſeveral Perſons, yet, like a cutting Sword, they ſhall wound her own Soul with Grief and Sorrow. In the ſame inſtant came in alſo an Holy Widow, called *Anna*, a Woman of about Fourſcore Years old, who had the Gift of Prophecy, and abode continually in the Temple, ſerving God with Faſting and Prayers Night and Day: She alſo ſaw Jeſus Chriſt, and knew him by the ſame Inſpiration that had diſcovered him to *Simeon*, wherefore ſhe gave Thanks to God for the Mercy he had beſtowed upon the World, in giving them a Saviour, and made him known to be the Meſſias, to all thoſe that waited for his coming.

## XI. Jeſus's *Flight into* Ægypt.

Matth. 2. 12—23. The Holy Virgin and *Joſeph*, having performed all that was commanded by the Law, returned from *Jeruſalem*, and went down to *Nazareth*: But *Herod*, who waited for the coming back of the *Magi*, that he might know of them where the New King was, and ſo get him into his own Power, ſeeing himſelf diſappointed of his Expectations, becauſe, as it is ſaid before, they were gone home another way, fell into an extreme Paſſion, and reſolved to ſlay all the Children in *Bethlehem*, and in the adjoyning Villages, that were not above Two Years old; and accordingly put it

it in Execution, thinking in this barbarous Maſſacre to include him, whoſe Deſtruction he chiefly aimed at: But God prevented the Cruelty of this Prince, and ſo ordered it, that of all the Children, whoſe Blood was ſhed, as Jeſus was the only one, that he ſought to kill, ſo he was the only one that eſcaped; for God, by his Angel, warned *Joſeph*, in a Dream, of the Deſigns, that *Herod* had to take away his Life, and commanded him, To *take the Child and his Mother, and fly into* Ægypt, *and remain there*, till further orders. *Joſeph* immediately obeyed this Command, and fled into *Ægpt*; where, after the Death of *Herod*, the ſame Angel appeared to him, and bid him return, becauſe he, that ſought to deſtroy the Saviour of the World, was himſelf dead. Then did *Joſeph* immediately go into the Land of *Iſrael*, with Jeſus Chriſt and the Holy Virgin: But hearing that *Archilaus* reigned in *Judea*, in his Father *Herod*'s ſtead, he was afraid to go thither, but, being admoniſhed of God in a Dream, to go into *Galilee*, he fixed his Dwelling in the City of *Nazareth*, God thus accompliſhing the Prophecies, which did foretel, That *he ſhould be called a Nazarene*. Book I.

## XII. *Jeſus's Diſputation with the Doctors.*

In this Abode with his Parents at *Nazareth*, the Child Jeſus grew and waxed ſtrong, being full of Wiſdom and Grace. When he was Twelve Years old, he went to *Jeruſalem*, with *Joſeph* and the Holy Virgin, who every Year went thither at the Paſſover; and after the Feaſt he continued there without their Knowledge, ſo that they returned without him, ſuppoſing that he went along with ſome of their Company, either behind them or before them: But after they had gone a Day's Jour- Luke 2. 40—52.

Book I. ney, and found him not, neither among the Company, nor yet with their Kindred and Acquaintance, they turned back again to *Jeruſalem*, to ſeek him; where, after Three Days, they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them and asking them Queſtions, and raiſing Admiration, in all that heard him, at his Underſtanding and Anſwers. The Holy Virgin and *Joſeph* were much ſurprized to ſee him in that Place, and his Mother telling him, how much they were troubled at the loſs of him, and the Pains they had taken to find him, ſaid to him, *Why haſt thou dealt thus with us?* He anſwered them, *Why did ye ſeek me? Did ye not know that I muſt neceſſarily be employed in promoting the Service of my Father?* They did not underſtand this Anſwer, but the Virgin kept all theſe Words in her Heart. Then Jeſus went down to *Nazareth* with them; and the Goſpel ſays, *That he was ſubject to them, and increaſed not only in Age, but in Wiſdom and in Favour both with God and with Man.*

## XIII. *The Preaching of* John *the Baptiſt.*

Matt. 3. 1. While *John* was in the Deſert God enriched him with the Gifts of his Spirit, and in that Retirement fitted him for the great Employment he deſigned him, as Jeſus himſelf was ſecretly fitted for the Offices of his Miniſtry in *Joſeph*'s Houſe: They both waited with Patience for the Time which God hath appointed for the Exerciſe and Execution of them. And becauſe Jeſus Chriſt was not to appear till *John* had preached him, therefore God brought him firſt out of his Retreat. This Holy Fore-runner of Chriſt therefore in the Fifteenth Year of *Tiberius Cæſar*, by the Divine Order, did go into the Wilderneſs of *Judea*, and into

into all the Country round about *Jordan*, preaching the Baptiſm of Repentance, not that which procures Remiſſion of Sins, but which diſpoſes Men to receive Pardon, and was a Figure of the Baptiſm which Jeſus Chriſt afterward appointed. This Office and Miniſtry of S. *John* was foretold by Two Prophets, which are cited by the Evangeliſts; the one calls him *the Meſſenger* or *Angel* of God, which ſhould go before Jeſus Chriſt, to prepare his Ways before him: The other ſaying, That they ſhall hear the Voice of him that cryeth in the Wilderneſs, *Prepare ye the Way of the Lord*; and then, *every Valley ſhall be filled, and every Mountain and Hill ſhall be made low; the crooked Paths ſhall be made ſtreight, and the rough Places plain:* Which figurative Expreſſions import nothing, but that a thorough Reformation of Mens Manners ſhall then begin, and be compleated by the Preaching of Chriſt. Book I. Mar. 1. 4. Mal. 3. 1. Iſai. 40. 3.

He began his Preaching with theſe Words, *Repent, for the Kingdom of Heaven is at Hand*; and to gain the greater Authority, to his Sermons, he preached Repentance, as well by his Example as Words, for he was cloathed with Camel's Hair, and wore a Leathern Girdle about his Loyns, and lived upon Locuſts and wild Honey; a courſe Garb and Food ſuitable for a Penitent: And certainly ſuch a Preacher, as firſt practiſes what himſelf teaches, muſt needs be extraordinarily followed. And ſo indeed he was, for all *Jeruſalem*, and all the Country round about *Jordan*, and all *Judea* flocked to him, and confeſſing their Sins, were baptized of him in *Jordan*. Matth. 3. 1 —— 6.

Among the great Multitude that followed him, there came alſo certain of the Phariſees, and of the Sadducees, to be baptized of him. The Phariſees were a Sect among the Jews, who profeſſed a more perfect Knowledge and exact Obſervation Matth. 3. 7 — 10.

Book I. of the Law, and by that means had gotten themſelves a great Veneration and Authority among the People; but, as we ſhall ſee in the ſequel of this Hiſtory, they were great Hypocrites, who under the outward Varniſh of Vertue and Religion, concealed intolerable Pride and Arrogancy. The Sadduces were another Sect, which did not believe the Immortality of the Soul, or the Reſurrection; they were not ſo numerous a Party as the former, but the Perſons of the Firſt Rank were generally of it: To thoſe Perſons of theſe Two Sects, who came to be baptized by him, S. *John* ſpeaks thus, *O Generation of Vipers*, full of the Poiſon and Venom of Hypocriſy and Sin, *who hath fore-warned you of the Wrath and Vengeance*, which ſhall ſhortly fall upon your Heads, and taught you that Wiſdom to avoid it, by coming to me by Repentance? *Bring forth therefore Fruits worthy of Repentance: And think not to ſay within your ſelves*, that you are ſecure, becauſe you *have* Abraham *to your Father, for God can out of theſe Stones raiſe up Children unto* Abraham: And indeed, *the Ax is now laid to the Root of the Tree, therefore every Tree which bringeth not good Fruit ſhall be cut down and caſt into the Fire.*

Luke 3. 10—14. The People, the Publicans, *i.e.* the Farmers and Receivers of the Tribute, and the Soldiers, asked him, *What they ſhould do?* He anſwered the People, *He that hath Two Coats and Food, let him impart to him that hath none.* He admoniſhes the Publicans to *exact no more than what is appointed* them; and the Soldiers, To *be content with their Pay, and not to do Violence, nor Cheat or Plunder any Man.*

Luke 2. 15—17. Matth. 3. 11, 12. Theſe wiſe Anſwers, being accompanied with ſo innocent and auſtere a Life, begat ſo great an Opinion of *John* in the Minds of the People, that they generally believed that he was the Chriſt, *i.e.* the

the Meſſias, ſo long expected: To remove this Prejudice concerning himſelf, he told them, That he *baptized them with Water* only, *but there cometh another*, adds he, *who is mightier than I, whoſe Shoes I am not worthy to bear, or unty, he ſhall baptize you with the Holy Ghoſt and with Fire: He hath a Fan in his Hand, and he ſhall throughly cleanſe his Floor; He will gather the Wheat into his Garner, and ſhall burn up the Chaff with unquenchable Fire.* Book I.

## XIV. *Jeſus Chriſt is baptized by* John.

At the ſame Time that all *Judea* went to be baptized by S. *John* in *Jordan*, Jeſus Chriſt, being about Thirty Years of Age, departed from *Nazareth*, where he had patiently waited for the Time of exerciſing his Miniſtry, which he came into the World to perform, and therefore went to *Jordan*, to be baptized by his Fore-runner, among others: But S. *John*, not being able to endure this great Humility, oppoſed his Deſire with all earneſtneſs, ſaying to him, *I ought to be baptized by thee, and comeſt thou to me?* But Jeſus anſwered him, *Suffer it to be*, as I will, for this Time, for ſo *it becometh us, to fulfil all righteouſneſs.* S. *John* then ſubmitted to this Command, and baptized Jeſus; who being baptized, went out of the Water, and betook himſelf to Prayers. And, as he was praying, the Holy Ghoſt deſcended upon him in a bodily Shape, like a Dove, and remained on him; and a Voice from Heaven uttered theſe Words, *Thou art my beloved Son, in whom I am well pleaſed:* Then Jeſus, being full of the Spirit, returned from *Jordan*; and the ſame Spirit conducted him, and drave him immediately into the Wilderneſs. Matth. 3. 13—17. Mark 1. 9—12. Luke 3. 21, 22.

## XV. *Jesus Fasting and Temptation.*

Mat. 4 1. —— 11. Lu. 4. 2. 13. Mar. 1. 12. 13. Jesus having passed fourty days without eating, or drinking in the Wilderness, whither the Spirit had conducted him that he might be tempted of the Devil, was contented after so long a Fast to undergo the pressures of hunger, that he might give the Devil an opportunity to tempt him. Then the Devil came unto him, and said unto him. *If thou be the Son of God, command that these Stones be made Bread. But Jesus answered him, Man doth not live by bread alone, but by every word, that proceedeth out of the Mouth of God.*

Deut. 8. 3.

Then the Devil carries him up to the top of the Temple of *Jerusalem*, and enticeth him to cast himself down from thence, that he might prove that he was the Son of God; for it is written, saith he to him, *That God will give his Angels charge concerning thee to keep thee, and in their hands they shall bear thee, that thou do not hurt thy self.* Jesus answered this place of Scripture by another, *Thou shalt not tempt the Lord thy God.*

Ps. 91. 11.

Deut. 6. 16.

After this the Devil setteth him upon a high Mountain, from whence he shewed him in a moment all the Kingdoms of the World, with all the Splendor and Pomp that attends them, and promised him all those things, if he would fall down before him and Worship him, for they are given to me, saith he falsly, and I give them to whom I please: Then Jesus answered him, *Get thee hence Satan, for it is written, Thou shalt Worship the Lord thy God, and serve none but him only.* The Devil having thus finished all the temptation without success, departed for a time; and the Angels came to Jesus Christ, and readily tendred themselves to minister unto him.

Deut. 6. 13.

XVI. St.

Book I.

## XVI. St. John's *Teſtimony concerning* Jeſus Chriſt

After theſe things Jeſus being come out of the Wilderneſs went to *Bethabara*, the place where *John* was Preaching, and Baptizing. This faithful Fore-runner, when he ſaw him, could not but bare witneſs of him before all that heard him, and therefore cryed out with a loud voice, *This is He, of whom I ſpake; He that cometh after me is preferred before me, for he was before me*; he adds, *We have received of his Fulneſs a ſufficiency of all Graces, for the Law was given by* Moſes, *but* Jeſus Chriſt *hath brought Grace and Truth to the World, and that the only begotten, who is in the Boſom of the Father, is come to diſcover God to us, whom no man hath ever ſeen.* Jo. 1. 15. — 18.

Notwithſtanding *John* ſpake thus honourably, and plainly of the Meſſias, the *Jews* took him for the Perſon he ſpake of, and therefore ſent certain Prieſts, and *Levites*, who were *Phariſees*, and conſequently much admired by the people, to enquire of him, *Who he was? And he freely confeſſed and denied not, but owned, that he was not the Chriſt*, for ſo the Goſpel delivers the Confeſſion of St. *John* and the Teſtimony which he gave of Jeſus to theſe Meſſengers. *Then they asked, whether he were* Elias *or ſome other Prophet?* And when he had anſwered them that he was not, *They ſaid to him, Who art thou then, that we may give an anſwer to them that ſent us? What ſayeſt thou of thy ſelf? I am*, ſaith he, *the Voice of one Crying in the Wilderneſs, Make ſtrait the ways of the Lord.* They urged, *Why then Baptizeſt thou, if thou art not the Meſſias nor a Prophet?* He replyed, *It is true I Baptize with Water, but there is one among you whom ye know not, He it is, who coming after me, is preferred before me, whoſe Shoo-ſtrings I am not worthy to unlooſe.* Jo. 1. 19. — 28.

The

Book I.

Jo. 1. 29. — 34. *The next day* John *ſeeth Jeſus Chriſt coming unto him*, and being unwilling to loſe ſo good an opportunity of diſcovering him, he ſaith to them that were with him, *Behold the Lamb of God, This is He, that bears and takes away the Sins of the World.* He adds, *That this was He, of whom he had ſpoken ſo much already*, and he aſſures them, *that he ſaw the ſpirit deſcending and remaining upon him in the ſhape of a Dove*, and that he had been taught by Revelation, *that this was He, that ſhould Baptize with the Holy Ghoſt.*

## XVII. *Jeſus Chriſt calling Diſciples.*

Jo. 1. 35. — 42. The next day Jeſus paſſed again through the ſame place two hours before Sun-ſet, and St. *John*, who was there with two of his Diſciples, ſaid as ſoon as he ſaw him, *Behold the Lamb of God.* The two Diſciples hearing theſe words, followed Jeſus, who turning himſelf about demanded of them, *Whom ſeek ye?* They anſwered, *Maſter where dwelleſt thou?* he ſaith unto them, *Come and ſee. They went with him and abode with him that day.* One of theſe two Diſciples named *Andrew*, had a Brother called *Simon*, to whom he ſaid, *We have found the Meſſias*, and he brought him to Jeſus, who having conſidered him, ſaid unto him, *Thou art* Simon *the Son of* Jonas, *thou ſhalt be called* Peter.

Jo. 1. 43. — 51. The day following the Son of God going into *Galilee*, found one named *Philip*, who was of *Bethſaida*, of which place both *Andrew* and *Peter* were, and he ſaith unto him, *follow me. Philip* meeteth *Nathanael*, and tells him that they had found the Meſſias promiſed by the Law, and foretold by the Prophets, and that Jeſus of *Nazareth* was he. *Nathanael* anſwered, *Can any good thing come out of* Nazareth? And he followed *Philip*, who brought him to Jeſus. As ſoon as Jeſus ſaw him

*Behold*

*Behold an* Iſraelite *indeed without guile or deceit.* Book I.
*Nathanael* aſtoniſhed at his words asked him, *Whence knoweſt thou me?* Jeſus anſwered, *Before that* Philip *called thee, when thou waſt under the fig-tree, I ſaw thee. Nathanael* ſaith, Maſter, *Thou art the Son of God, thou art the King of* Iſrael. Jeſus anſwered him, *Dſt thou believe becauſe I ſaid unto thee, that I ſaw thee under the fig-tree? thou ſhalt ſee greater things. Verily, verily I ſay unto thee, Hereafter thou ſhalt ſee Heaven opened, and the Angels of God aſcending and deſcending upon the Son of Man, to attend his triumphant Aſcenſion into the Glories of his Father.*

## XVIII. *The firſt Miracle that Jeſus did.*

The third day after his departure from the River *Jordan* Jeſus was at a Marriage in *Cana* of *Galilee*, to which the Holy Virgin was alſo invited, and his Diſciples. At this ſolemnity there being a great want of Wine, the Holy Virgin pitying the unſeaſonable ſcarcity, ſaid to her Son, *They have no Wine.* But Jeſus being deſirous to teach us that in thoſe Actions, wherein the Service and Honour of God is concerned, we ought to have no reſpect to Man, but even our Parents themſelves are to be look'd upon as Strangers, ſaith unto his Mother, *What is that to you or me? mine hour is not yet come.* The Holy Virgin was not at all diſturbed, or diſcouraged at this anſwer, but bid them that waited, to do whatſoever he commanded them. Now there were ſix great Water-potts of Stone, which were uſed in the Purifications, which were common among the *Jews*. The Son of God orders them to fill them with Water, and when they were full, he ſaith unto the Servants, *Draw out now and carry it to the Governour of the Feaſt.* Having taſted of it, and perceiving it to be

Jo. 2. 1. — 11.

Book I. be excellent Wine, but not knowing whence it was, tells the Bridegroom, that he had done contrary to the Custom, *because he had kept the best Wine till the end of the Banquet.* This change of Water into Wine was the first Miracle that Jesus did, and it was of great use to manifest his Glory, and confirm his Disciples in their Faith in him.

XIX. *Jesus drives the Merchants out of the Temple.*

Jo. 2. 12. — 25. From *Cana* he went with his Mother, Kindred, and Disciples to *Caparnaum*, a City of the same Province of *Galilee*, where he stayed but a little while, because the Feast of the Passover being near, he went up to *Jerusalem.* Being there, he found in the Temple certain Merchants, who sold Oxen, and Sheep, and Doves, and the Changers of the Mony sitting at their Tables. And he immediately made a Whip with Cords, and drave them all out of the Temple, cast the Changers Mony on the Ground, and overthrew their Tables, and said unto those that Sold Doves, *Take these things hence, make not my Fathers house an house of Merchandize.* This Action of Jesus brought to the Disciples minds these words of Scripture, *The zeal of thy house hath eaten me up*; but it surpriz'd and incensed the *Jews*, who required of him a Miracle to prove his Authority of acting in that manner: To whom he said, *Destroy this Temple, and in three days I will rebuild it.* They understood it of the Temple, out of which he had driven the Traders, but he meant it of his Body, which should be destroyed by Death, and raised again the third day. He did many Miracles at the Passover in *Jerusalem*, which continues seven days; and many Persons believed in his Name, but he would not trust himself with those, who were won only by Miracles, because he knew the bottom of their hearts,

Ps. 69. 9.

and

and exactly diſcerned, what was unſound, and imperfect in their Faith. Book I.

## XX. *The Diſcourſe between J. Chriſt and* Nicodemus.

VVhile Jeſus was at *Jeruſalem*, a *Jewiſh* Ruler of the Sect of the *Phariſees*, *came to him by night, and ſaid unto him, Maſter, We know that thou art a Teacher come from God, for no man can do thoſe Miracles, that thou doſt, except God be with him.* From hence Jeſus takes an Occaſion to teach this *Phariſee* the neceſſity of Baptiſm in order to Salvation, ſaying unto him, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* To which he adds theſe important Truths, *That which is born of the fleſh, is fleſh, and that which is born of the ſpirit, is ſpirit*, and that the Spirit inſpires whom it pleaſeth. *Nicodemus* being ſurpriz'd, asked him, *how can this be?* Jeſus reproving his Ignorance, that he was a Doctor, and knew not theſe things, ſaith unto him, *We teſtify what we have ſeen, and ye receive not our Witneſs.* Jo. 3. 1. — 12.

He then diſcovers theſe Myſteries of our Religion to him, That no Man hath aſcended up to Heaven, but the Son of Man that came from Heaven: That the Brazen Serpent which *Moſes* put upon a Pole in the VVilderneſs, that all thoſe, who were bitten by the fiery Serpents, by looking upon it might be healed of their VVounds, was but a Figure of him, who was fixed unto the *Croſs* for the deliverance of all thoſe that believe in him, from Eternal Death; *That he was ſent into the World not to condemn the World, but to ſave it*; That ſo great was the love of God towards Men, that he gave them his only begotten Son to dy for them; but this Love will be a juſt cauſe of Condemnation to all thoſe that believe not in this Son, and receive not this Light, that is, come to enlighten them, Jo. 3. 13. — 20.

Book I. them, loving rather to continue in darkneſs, becauſe they will not bring their VVorks to the Light of Truth, leſt they ſhould be convinced thereby, that the Actions, which they ſo much delight in, are criminal and ſinful.

XXI. *St.* Johns *ſecond Teſtimony concerning* Jeſus.

Jo 3. 23. —— 27. Jeſus being come from *Jeruſalem* after the Feaſt, tarryed in *Judea* with his Diſciples, and there Baptized, at the ſame time that *John* adminiſtred his Baptiſm in *Jordan*. Here the Diſciples of *John* had a diſpute with the *Jews* about Baptiſm And they came to their Maſter, and ſpake to him concerning Jeſus, Saying, *He, to whom thou beareſt Witneſs, doth now Baptize, and all men flock to him.* St. *John*, who would not have gathered Diſciples, but that he might reſign them to the Son of God, anſwered them; *A man can receive nothing except it be given him from Heaven*, ſignifying by this anſwer, that he acted in his Miniſtry only by the power and command of him who had called him to it,

J. 3. 28. —— 36. He then puts them in mind of the Proteſtations, which he had made before them, *That he was not the Chriſt.* He tells them, that he is not the Bridegroom of the Church, but the Bridegroom's Friend only. And in that Quality 'twas his only Joy, and delight to hear the Bridegroom's Voice. He goes on, and ſays, *He muſt increaſe, but I muſt decreaſe.* He adds, that Jeſus Chriſt came from above, and therefore is above all; that he ſpeaks what he hath ſeen and heard, and that he that receiveth his Teſtimony, acknowledgeth that God is true, becauſe God hath ſent him, and hath not given his Spirit by meaſure to him, but becauſe he loveth him, he hath given all things into his hands: That Jeſus Chriſt is the Son of God, and he that believeth

lieveth in him, hath eternal Life; and on the contrary, he that believeth not, ſhall not ſee Life, but is an Object of the Wrath of God, which ſhall not depart from him. Book I.

## XXII. John's *Impriſonment.*

St. *John* did not think he had diſcharged his Office ſufficiently, in diſcovering Jeſus to be the Meſſiah at the River *Jordan*, but he went to the Princes Court to Preach true Morality and Piety. *Herod Antipas*, the Son of *Herod* the Great, in whoſe Reign Jeſus Chriſt was Born, and his Succeſſor in one fourth part of his Kingdom (from whence he is called *Herod* the *Tetrarch*) had Maryed contrary to all Laws, *Herodias* his Brother *Philips* Wife: *John* went to reprove him for this Crime, and for all the other evils, which he had done and told him confidently, that it was not Lawful for him to have her for his Wife, who was his Brothers Wife. *Herod* was not preſently angry with this Holy Man, but on the contrary, believing him to be a Juſt Man, and an Holy, he had a great Reſpect and Veneration for him, yea, he feared him, was a diligent Hearer of him, and followed his advice in many things. Mat. 14. 3. -- 5. Mar. 6. 17. — 20. Lu. 3. 19, 20.

But *Herodias* was not ſo well affected to *John*, for ſhe hated him Mortally, and ſought all Occaſions to deſtroy him. By her inſtigation *Herod* became every day more averſe to him, and at length to pleaſe her, apprehended him, and put him into Priſon. He had at that time put him to Death, but that he feared the People, who accounted of, and reverenced *John* as a Prophet. VVhen Jeſus knew that *John* was put into Priſon, and that the *Phariſees* had heard that he made and Baptized more Diſciples than *John* (tho' he Baptized no Man himſelf, but by his Diſciples) he left Jo. 4. 1. — 4.

Book I. left *Judea*, and returned into *Galilee* through *Samaria*.

## XXIII. *The* Samaritan *Woman.*

Jo. 4. 5. —— 11. About noon Jesus came to a City of *Samaria*, named *Sychar*; and being wearied with his Journey, he sat down on the brink of a Fountain, called *Jacob's* VVell, in a parcel of Ground, which that Patriarch gave long since to his Son *Joseph*. A certain VVoman of this Countrey came to fetch VVater at this VVell, and Jesus saith unto her, *Give me to drink*. This VVoman, who thought him to be a *Jew*, wondred that he would accept such a piece of Service from her, who was a *Samaritan*, for the *Jews* abhor the *Samaritans*, and will have no commerce with them, because they being Strangers had possessed themselves of part of their Country, and had changed the Laws of *Moses* by several *Pagan* Superstitions, which they mixed with it. This her surprize she discovered to Jesus, who said unto her, *If thou knewest the gift of God, and who it is that desires drink of thee, thou wouldest have asked of him thy self, and he would have given thee Living Water.*

Jo. 4. 12. —— 18. The VVoman understood these words in the literal sense, and not knowing but he would draw the Living VVater either out of that or some other VVell, She replyed, *Master, thou hast nothing to draw with, and the Well is deep, how then wilt thou get this Living Water? Art thou greater than our Father* Jacob *who gave us this Well, and drank of it himself, and all his Family?* Jesus answered, *He that drinks of this Water shall thirst again, but he that shall drink of the Water that I will give him, shall never thirst, but it shall become a Well in him springing up unto eternal Life*, which he meant, either of that Grace, which quenches

quenches all humane deſires of Earthly and Carnal Enjoyments, or elſe of his Celeſtial glory, which ſhall perfectly ſatisfie all our Appetites. But the *Samaritan* VVoman underſtood it of Corporeal VVater, which made her to ſay to Jeſus Chriſt with great earneſtneſs, *Lord, give me this Water, that being a-thirſt no more, I may not be forced to come hither to draw. Jeſus ſaid to her, Go, call thy Husband: She anſwered that ſhe had no Husband; whereupon Jeſus reply'd, Thou haſt good cauſe to ſay ſo, for thou haſt had five Husbands, and he that thou now haſt is not thy Husband: in this thou haſt ſaid truly.* Book I.

By theſe words ſhe perceived that he knew how ſhe had lived; and ſhe ſaid unto him, either to divert his diſcourſe to a more pleaſing Subject, or that ſhe might get ſome Advantage, and Inſtruction from a Perſon ſo knowing, *Lord I am ſenſible that thou art a Prophet*, I pray reſolve me this controverſie: *Our Fathers worſhipped upon this Mountain, and ye ſay that* Jeruſalem *is the place where Men ought to Worſhip*, VVhich of us are in the Right? Jeſus takes an occaſion to tell this VVoman that God being a Spirit, and the Truth, he will be adored in Spirit and Truth, and be known by thoſe that worſhip him; that this VVorſhip depends not upon Places, and the time is coming when he ſhall be worſhipped in that manner only. She replyed, I know that Meſſias will come, and when he is come, he will Inſtruct us throughly in theſe matters. Whereupon Jeſus ſaid unto her, *I am the very Meſſias that thou ſpeakeſt of.* Jo. 4. 19. —— 26.

In the mean time his Diſciples, who were gone into the City to buy Food, came and wondred to ſee him Diſcourſe ſo freely with the VVoman, but the reſpect, which they had for him, hindred them from demanding the Reaſon of it. Nevertheleſs ſhe left her Pitcher there, and went into the City, and ſaid Jo. 4. 27. —— 34.

Book I. to the Inhabitants, *Come and ſee the Man, who hath told me all that ever I did. Is not this the Chriſt?* Jeſus remained ſtill at the Well. And when his Diſciples earneſtly deſired him to eat; *he ſaid unto them, I have meat to eat, which ye know not of*; and then he explains to them, what ſort of meat he meant, in theſe Words, *My meat is to do the will of him that ſent me, and to finiſh his Work.* This Work was the Salvation of Man, and his Meat was the Faith of thoſe, who were converted by his Preachings.

Jo. 4. 39. —— 42. Soon after theſe things the Woman, with whom Jeſus had talked, returned with the Inhabitants of *Sychar*, who believing on him already, becauſe of the Womans words, came to deſire him to abide with them. He ſtayed with them two days, and by his Diſcourſes much confirmed them in the Faith, and increaſed the number of thoſe that believed in his Name: Inſomuch that they ſaid unto the Woman, *Now we believe, not becauſe of thy ſaying: for we have heard him our ſelves, and we know that this is certainly the Chriſt, the Saviour of the World.*

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## *The End of the Firſt Book.*

# BOOK. II.

## The History of what Jesus Christ Did and Taught, in the First two Years of his Preaching.

### I. *His Preaching in* Galilee.

WHEN the two days were expired, Jesus went on his intended Journey into *Galilee*, being filled with the power of the Spirit, and was joyfully received by the *Galileans*, because they had seen the Miracles which he did at *Jerusalem* at the Feast of the Passover. Here he began to Preach the Gospel, that is to say, the Joyful news of the Kingdom of God, which he came to publish to the World, saying The time is come, *The Kingdom of God is at hand, Repent ye and believe the Gospel.* And this he taught in all the Synagogues of this Province with great success; for he was highly esteemed with all Men, and his Fame went abroad into all that Country.

Matt. 4. 12.— 17. Mar. 1. 14, 15. Lu. 4. 14, 15. Jo. 4. 43, — 45.

Jesus being again at *Cana* of *Galilee*, where he made the Water VVine, there came a certain Noble Man to him, who desired him to go down with him to *Capernaum* to heal his Son who was at the Point of Death. Jesus knowing the thoughts of his Heart, and the Imperfections of his

Jo. 4. 46, — 53.

Book II. Faith, ſaid unto him, *Except ye ſee Signs and Wonders, ye ſhall not believe.* But this Lord (who was one of *Herod*'s Courtiers) being very earneſt with him to go down before his Child dyed, he anſwered him, *Go thy way, thy Son liveth.* And he believed Jeſus's words, and returning home, his Sarvants met him, and brought him the News of his Sons recovery. He then inquired of them, what hour he began to amend, and they told him yeſterday about One a Clock in the Afternoon the Fever left him, which was the very ſame hour, in which Jeſus ſaid unto him, *Thy Son is well.* This Miracle converted the Noble Man, and all his Family, and they believed on Jeſus Chriſt.

## II. *The Calling of Four Apoſtles.*

Matt. 4. 18. --- 22. Matt. 8. 24. Lu. 5. 1. Jo. 21. 1.

On the Eaſt ſide of *Galilee* there was a great Lake, which the Goſpel calls a Sea, according to the uſual manner of ſpeaking among the *Jews*, and ſometimes it is called the Sea of *Galilee*, becauſe ſome part of this Province adjoyns to this Lake, and ſometimes the Lake, or Sea of *Genneſareth*, or *Tiberias*, from a City of theſe two Names which ſtood upon the Shore of it. Jeſus walking by the ſide of this Lake ſaw two Fiſhermen caſting their Nets into the Water: The one of them was *Simon*, and the other *Andrew* his Brother, who being one of *John*'s Diſciples, and hearing his Maſter ſay that Jeſus was the Lamb of God, followed him, and brought his Brother to him the next day. But they did not at that time go along with him, but returned again to their Employment of Fiſhing. Not far from theſe, there were two other Brothers, named *James* and *John* who were with their Father *Zebadee*, in a Ship, mending their Nets. Theſe four Fiſhermen were of *Bethſaida*, in a City of

of *Galilee*, ſituated on the South-ſide of the Lake, where Jeſus firſt ſaw them. He called all theſe Four to him, and by his Spirit made them to forſake all, and follow him. But 'tis probable that they were moved to it by a Miracle which Jeſus then did, which is related by St. *Luke* after this manner. Book II.

Jeſus ſtanding by the Lake of *Genneſareth*, and being much crowded by the People, who preſſed upon him to hear the Word of God, ſaw two Ships, out of which the Fiſhermen were gone to waſh their Nets. He entred into one of them, which was *Simons*, and having cauſed him to thruſt out a little from the Land, he ſat down, and taught the People out of it. When he had done ſpeaking, he ſaid unto *Simon*, Launch out into the Deep, and let down your Nets to get ſome Fiſh. *Simon* anſwered him, Maſter we have Toiled all Night, and have taken nothing, yet at thy Word I will let down the Net. Having caſt the Net, they took ſo great a number of Fiſh, that their Net breaking, they were forced to call their Companions, who were in another Ship to come and help them: They came and filled both their Ships ſo full, that they could hardly get aſhore without ſinking. *Simon* and his Companions being greatly amazed at this Miracle, caſt himſelf down at Jeſus's feet, ſaying, *Lord depart from me, for I am a ſinful Man.* Jeſus ſaid unto him, *Be not afraid, hereafter thou ſhalt be a Fiſher of Men.* Lu. 5. 1, —— 11.

It is plain, that it was after this Miracle, that Jeſus ſaid to *Simon* and *Andrew*, *Follow me.* And at the ſame time it is likely, that *John* and *James* were called, who left their Father *Zebedee* in the Ship with his hired Servants, and all four of them left their Nets, and forſook all, and became continual followers of Jeſus. Mar. 1. 16, ... 20.

### III. *He healed a Man poſſeſſed at* Capernaum.

Matt. 4. 13, ... 16. Mar. 1. 21, ... 28. Lu. 4. 14, 15.

Jeſus having thus gotten four Diſciples, went and dwelt for ſome time at *Capernaum*, a City of *Galilee*, ſtanding upon the Banks of *Jordan*, juſt at the mouth, where that River empties it ſelf into the Lake of *Genneſareth*. In this City he preached on the Sabbath days, and was much admired for his Doctrin by all his Hearers, for he ſpake with great Cogency, and Authority. On a certain Sabbath as he was inſtructing the People in the Synagogue, there came a Man to him, who was poſſeſſed with a Spirit of an unclean Devil, and cryed out, *Let us alone, what have we to do with thee, thou Jeſus of* Nazareth? *art thou come to deſtroy us? I know thee who thou art, the holy one God.* But Jeſus rebuking the Devil, ſaid unto him, *Hold thy tongue and come out of the Man.* The Devil ſeeing himſelf forced to leave his Prey, racked him with moſt violent Convulſions, threw him down upon the ground, and made him cry out with a loud Voice; but at laſt left him ſafe, and ſound. The Spectators of this Miracle were ſeized with very great amazement, and ſaid one to another, What thing is this? What new Doctrin is this? ſurely it comes from Heaven, ſince the Teacher of it hath ſuch Power and Authority over the unclean Spirits, *i. e.* the Devils, that when he commands them they obey him, going out of thoſe that are poſſeſſed, tho' againſt their Wills.

### IV. *Jeſus Chriſt heals* Peter's *Wife's Mother, and ſeveral other Sick Perſons.*

Matt. 8. 14, 15.

Jeſus, departing out of the Synagogue, went with the Two Sons of *Zebadee* to *Andrew* and *Simon*'s Houſe,

House, where he found *Peter*'s Mother-in-Law sick of a dangerous Fever. His Disciples besought him for her, and he went to her Bed, and took her by the Hand, and lifting her up, commanded the Fever to leave her: And the Fever departed from her the same instant, and her Disease was perfectly cured, so that rising from her Bed, she ministred unto them, and provided them some Victuals to eat. Book II. Mar. 1. 29 — 31. Luke 4. 38, 39.

This, with the Miracle which Jesus did in the Synagogue at *Capernaum*, being immediately known in the adjacent Towns and Villages, as well as in the City it self, after the Sun was set, a great Multitude assembled to the House where he was; for all that had any Persons Sick of any Distemper, carried them to him, and he healed them all, by laying his Hands upon them: He also cured many that were possessed with Devils, by his Word; and the Devils leaving them, cryed out with a loud Voice, *Thou art the Son of God*: But he rebuked them, and would not suffer them to discover that he was the Christ, either because he would not receive any Commendations from the Mouth of unclean Spirits, or thought it not convenient to have the Truth published by the Father of Lies, or because he would shew the World that he had no Commerce with Devils, foreseeing the Calumny that the Pharisees invented against him, That *he did not cast out Devils, but in the Name of the Prince of the Devils.* Matth. 8. 16, 17. Mark 1. 32 — 34. Luke 4. 40, 41. Matth. 12. 24.

## V. *Jesus Christ's Progress through* Galilee.

The next Day, very early in the Morning, Jesus went out alone, and gat himself into a Solitary Place, that he might make his Prayers to God: *Simon*, and they that were with him, followed him, and finding him, said unto him, *All* Mark 1. 35 — 39.

Book II. *Men ſeek* for *thee*, being deſirous of thy Company and Preaching. He anſwered them, Come then, *Let us go into the Neighbouring* Villages and *Towns,*

Luke 4. 42—44. *and preach* among them, for this is the main Employment my Father ſent me about. But the People, that ſought after him, coming to the Place, where he was, would have forced him to ſtay there with them; but he ſaid the ſame to them that he had done to his Diſciples before, *I muſt preach the Goſpel alſo to other Cities*, as well as unto you, *for therefore am I ſent.*

Matth. 4. 23—25. Then went Jeſus throughout all *Galilee*, preaching in their Synagogues, and healing all that were Sick: Inſomuch that his Fame being diſperſed through all *Syria*, they brought to him from all Quarters thoſe that were poſſeſſed with Devils, and ſuch as were afflicted with divers Diſeaſes, ſo that he was continually followed by a great number of People.

Matth. 9. 18—20. Jeſus ſeeing himſelf thus thronged by the People, gave order to his Diſciples to go over to the other Side of the Lake of *Genneſareth*. When a certain Scribe perceived that Jeſus was about to leave them, he came to him, and ſaid, *Maſter, I will follow thee, whitherſoever thou goeſt.* Our Saviour anſwered him, *Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head:* As if he had ſaid, He muſt be a Man more regardleſs of his own Intereſt, and more couragious than can eaſily be imagined, that will chooſe to follow a Man, who is ſo far from enriching his Diſciples, that he hath not the leaſt earthly Conveniences for himſelf.

Luke 9. 57—62. Matth. 8. 21, 22. But though he thus rejected the Scribe, he treated one of his Diſciples after another manner, for he commanded him to follow him; but this Diſciple deſiring Leave to bury his Father firſt, he anſwers

anſwers him, *Follow me, and let the Dead bury their Dead*; *i.e.* let thoſe that ſeek not Life and Immortality, as you do, bury the Dead; but as for you, go and preach the Kingdom of God. He teaches him by this Anſwer, That the Preaching of the Goſpel is a thing more important than paying our Reſpects to Men, which may be performed by all ſorts of Perſons: Thoſe Perſons, whoſe Soul is dead in Treſpaſſes and Sins, may bury thoſe whoſe Body is dead, but every Man is not fit to preach the Goſpel; Men muſt be Holy, to exerciſe that Miniſtry, and being called by God ought to prefer it before all things. S. *Luke* ſpeaks of a Third Perſon, who being deſirous to follow Chriſt, begged to go and bid them firſt adieu, that were at his Houſe, and diſpoſe of his Goods. Jeſus ſaith to him, Whoſoever *having laid his Hand to the Plough, looks back, is not fit for the Kingdom of God*: By which Anſwer I underſtand, That he that will earneſtly labour for Salvation, ought to mind nothing elſe but that, nor perplex himſelf with other things. Book II. Luke 9. 61, 62.

## VI. *Jeſus Chriſt appeaſeth a Tempeſt.*

About the Evening Jeſus entred into the Ship, to paſs over to the other Side of the Lake of *Geneſareth*: He had with him his Diſciples, who who had ſent away the Multitude; but yet there were ſome of the Multitude, that getting into ſome ſmall Ships, which were ready at Hand, followed him. As they ſailed, there aroſe a great Storm of Wind, and ſo great a Tempeſt, that the Waves beat with Violence into the Ship, where Jeſus was, and filled it with Water: As for himſelf, he ſuffered himſelf to fall a-ſleep, on purpoſe, to try the Faith of his Diſciples, and therefore ſlept in the hinder part of the Ship, upon a Pillow, Mark. 4. 35—41. Matth. 8. 24—27.

Book II. Pillow, till his Diſciples, ſeeing themſelves in great Danger, went to him and awaked him, Saying, Maſter, careſt thou not that *we periſh? Lord, ſave us.* He ſaith unto them, *Why are ye ſo fearful, O ye of little Faith?* Then he aroſe and rebuked the Winds and the Tempeſt, and commanded the Water to be ſtill; and immediately the Wind ceaſed, and the Lake was calm. Jeſus, then again, reproves them for having ſo little Faith, ſaying to them, *Where is your Faith?* and *Why are you ſo fearful?* But they, as alſo thoſe who were in the other Ships, were filled with Fear and Aſtoniſhment, and ſaid one to another, *What manner of Man is this, who commandeth even the Winds and the Sea, and they obey him?*

Luke 8. 22 —— 25

### VII. *Jeſus Chriſt frees Two Men, poſſeſſed with Devils.*

Matth 8. 28 - 34. Mark 5. 1 —— 20. Luke 8. 26 - 40.

Jeſus and his Diſciples landed in the Country of the *Gergeſens* (or *Gergaſhites*, Deut. 7. 1.) which lies on the Eaſt-ſide of the Lake which they had paſſed; and as ſoon as Jeſus was come out of the Ship, there came to him Two Men, poſſeſſed with Devils, crying out, *What have we to do with thee, Jeſus thou Son of God? Art thou come to torment us before our Time?* Theſe Two Men had their Dwelling among the Tombs, and were ſo exceeding fierce that no Man could paſs by that way. S. *Mark* and S. *Luke* ſpeak but of one of them, whoſe Poſſeſſion they deſcribe more exactly, either becauſe he was moſt tormented by the Devils, or becauſe he was the moſt remarkable of the Two, or becauſe his Cure was moſt admired and talked of, for he had been poſſeſſed a long time, and had neither Cloaths nor Habitation, but abode Day and Night in the Mountains, and in the Tombs, crying and cutting himſelf with Stones:

Stones: And though he had often been loaded with Chains, and had his Feet fettered, yet he had always broken the Fetters and Chains: And the Devils then carried him into the Wilderneſs, inſomuch that no Man could ever tame him. This Man ſaw Jeſus Chriſt a far off, and he, with his Companion, ran to him, and the Devil that ſpake by his Mouth, prayed the Son of God, not to torment him, by commanding him, as he had done, to go out of the Man poſſeſſed. Nevertheleſs Jeſus commanded him to go out of the Man; and at the ſame Time asked him his Name. He anſwered, That he was called *Legion, becauſe many Devils had entred* into that miſerable Man: And, ſince it is one of their greateſt Torments to be reſtrained from doing Miſchief to Men, they earneſtly implored Jeſus Chriſt not to command them to go into the Deep, but to permit them, if he caſt them out of theſe Two Poſſeſſed, to enter into an Herd of Swine, which was feeding, not far from that Place, upon the Mountains; the Son of God granted them what they deſired, and by delivering theſe Hogs into their Power, he teacheth us, 1. That he may diſpoſe of all we have, as he pleaſeth, becauſe we have nothing but what we receive from him. 2. That the Devil hath no Power, neither over us nor our Goods, any farther than God permitteth him. 3. That ſuch is the Hatred and Rage of the Devil againſt Men, that he would torment them for ever, either in their Perſons or Eſtates, and would do all he could to ſatiate his Fury, did not God ſet Bounds to it, as he pleaſeth. Book II.

This appears evidently to us from what happened to theſe Swine; for as ſoon as Jeſus permitted them to enter into them, they made them all run violently upon the Rocks, and from thence caſt themſelves head-long into the Lake, where about

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Book II. 2000 of them were drowned. The Keepers of the Swine went immediately into the Cities and Towns round about, to carry the News of this Accident, and they brought a great Number of People to the place where Jeſus was, to be fully ſatisfied of the Truth of their Relation. Here they found the Man, out of whom Jeſus had caſt the Legion of Devils, ſitting at Jeſus's Feet, cloathed, and in his right Mind, and as quiet and calm as he had been furious and mad before. And thoſe, who had been Eye-witneſſes of it, told them all the Circumſtances of his Cure, and they were greatly afraid.

Then came all the City of *Gadara* to Jeſus, and could not look upon him, but with much Horror: They had a great Veneration for him, who had ſo abſolute an Authority over the Devils, but were afraid of the Man, who had driven their Swine into the Sea; and therefore, either becauſe they did not think themſelves worthy of Jeſus's Preſence, or becauſe they were afraid of greater Loſſes than they had already ſuſtained, they beſought him to depart out of their Country. The Man, who had been poſſeſſed, beſought him, who had been his Deliverer, to ſuffer him to go along with him; but Jeſus anſwered him, *Return to thine own Houſe, and declare what great Things God hath done for thee.* He obeyed his Order, and went through every City, and through all that Country, thankfully publiſhing and commemorating the great Favours that Jeſus had done unto him.

### VIII. *Jeſus heals a Man, ſick of the Palſy, at* Capernaum.

Mark 2. 1, 2. The Son of God departing out of the Country of the *Gadarens*, as they had deſired him, took Ship

Ship again; and, being arrived at the other Side of the Lake, found a great Number of People waiting for him; and they received him joyfully. He returned to *Capernaum*, where, as ſoon as he was known to be, a great number of People came unto him, inſomuch that not only the Houſe, where he was, but even all the Space about the Door, could not receive them. There were alſo ſitting by him certain Phariſees and Doctors of the Law, which were come out of every Town of *Galilee* and *Judea*, and from *Jeruſalem*: To all theſe Jeſus preached the Word of God, and manifeſted that Power which God had given to him, by Healing the Sick. Among others that came to be healed, there was brought unto him a Man ſick of the Palſy, lying in his Bed, but not knowing how to carry him to him, by reaſon of the Multitude, they who brought him, contrived to go up to the top of the Houſe, and to uncover the Roof, and having made an Hole, to let down the Bed, on which the Sick Man lay, and ſo place him before the Son of God. Jeſus ſeeing their Faith, ſaith unto the Sick of the Palſy, *Son, be of good Cheer, thy Sins be forgiven thee.* Theſe Words much diſpleaſed the Phariſees and Lawyers, which were preſent, who thought in themſelves, That ſince God only can forgive Sins, Jeſus, who aſſumed this Power to himſelf, muſt needs be a Blaſpheemer; but he, knowing the Thoughts of their Hearts, ſaith unto them, Why are your Minds buſied about ſuch evil Thoughts? Which *is eaſier to ſay*, to this Man, who was ſick of the Palſy, *Thy Sins be forgiven thee, or to ſay, Ariſe, take up thy Bed and walk? but that ye may know that the Son of Man hath Power on Earth to forgive Sins*, he ſaith unto the Sick of the Palſy, *Ariſe, take up thy Bed, and go unto thine Houſe.* And the ſame Moment the Sick Man aroſe, before the

Book II.

Luk. 5. 17.

Mark 2. 3 — 12. Luke 5. 18 — 26

Matth. 9. 2 — 8

Book II. the Multitude, took up the Bed, whereon he lay, and went to his own Houſe, glorifying God. All the Spectators were greatly amazed at this Miracle; and although the Power of Healing be much leſs than that of Forgiving Sins, yet becauſe it is not ſo eaſy to make Men to believe a Cure falſly, of which our Senſes are Witneſſes, as Remiſſion of Sin, which is ſecret and inviſible, therefore all the People, who were convinced by their own Sight, of the Efficacy of theſe Words of Jeſus Chriſt, *Ariſe and take up thy Bed*, were fully perſwaded of the Truth of the former, *Thy Sins are forgiven thee:* For which Reaſon they glorified God, which had given ſuch Power unto Men, and ſaid, in the Fear into which this Miracle had caſt them, *We have ſeen ſtrange things to day*, ſuch as we never ſaw before.

### IX. *Jeſus commands a Publican to follow him.*

Matth. 9. 9——13. Mark 2. 13—17. Luke 5. 27—32.

Jeſus, departing from this Houſe, walked by the Side of the Lake, and ſeeth a Publican, as he went along, ſitting in the Cuſtom-Houſe, and he ſaith unto him, *Follow me*. This Man, who was the Son of *Alphæus*, and named *Levi*, or *Matthew*, aroſe immediately, left all, and accompanied him that called him. Not long after, he made a great Feaſt in his Houſe, to which there came many Publicans and others, of very wicked Lives, and ſat down at the Table with Jeſus and his Diſciples. The Phariſees and Doctors of the Law could not endure that our Saviour ſhould converſe with Sinners or Publicans, which the Jews deteſted, and therefore they murmured greatly, and demanded of his Diſciples, Why their Maſter and they did eat and drink with ſuch ſort of Perſons? Jeſus, hearing their Complaints, ſaid unto them, *They that are whole need not a Phyſician, but they that are*

*are Sick: I came not to call the Righteous, but Sinners to Repentence*; go ye and learn what theſe Words ſignify, *I will have Mercy and not Sacrifice*, and ye will know that my charitable converſing with Sinners, to convert them, is more acceptable to God than all your Sacrifices and Ceremonies. Hoſea 6.6.

This Anſwer, nevertheleſs, did not appeaſe the Murmurings of the Phariſees, but they came to him with the Diſciples of *John*, and put this Queſtion to him; *Why do the Diſciples of* John *and of the Phariſees faſt often, and make Prayers, but thy Diſciples faſt not?* Jeſus anſwered them, *Can the Friends of the Bridegroom faſt*, or mourn, *ſo long as the Bridegroom is with them?* That were unfit; *but the Time will come when the Bridegroom ſhall be taken away from them, and then ſhall they faſt.* To this Reaſon, taken from the Preſence of the Bridegroom, which is the Name which S. *John* Baptiſt himſelf gave to Jeſus, the Son of God adds another, taken from the Weakneſs of his Diſciples, who were yet in the Entrance upon his Religion, and were very imperfect; for he tells the Phariſees, That to impoſe any rigorous Auſterities upon Men, who were as yet weak, is to undo all, and imitate the Imprudence of him, who ſews Pieces of new Cloath to an Old Garment, or puts New Wine into old Bottles. Matth. 9. 14—17. Mark 2. 18--22. Luke 5. 33—39.

## X. *Jeſus Chriſt cures a Woman of a Bloody Flux, and raiſeth a Maid from the Dead.*

While Jeſus was thus diſcourſing with the Phariſees and *John*'s Diſciples, *Jairus*, the Chief Ruler of the Synagogue, came, and, falling down at his Feet, beſought him to go to his Houſe, and lay his Hands upon his only Daughter, who was about Twelve Years old, and was then at the Point of Death. Jeſus went immediately along with Matth. 9. 18--22. Mark 5. 22--34. Luke 8. 41—48.

Book II. with him, being accompanied with his Diſciples, and a great multitude of People. At the ſame time it happen'd, That a Woman, who had been ſick of a Bloody Flux, for Twelve Years, and had ſpent all her Eſtate to get a Cure of it, and had endured much by Phyſicians, and could get no help, having heard the Fame of Jeſus, came behind him, among the Multitude, and touched him by the Border of his Garment, for ſhe had ſo great a Faith, that ſhe was throughly perſwaded in her ſelf, *If I can but touch his Garment, I ſhall be whole:* And indeed ſo ſhe was, for as ſoon as ſhe had done it, ſhe felt, the ſame inſtant, that ſhe was cured of her Diſeaſe. But Jeſus, who knew, as the Goſpel ſays, That *Vertue was gone out of him* turned himſelf about in the Throng, and asked, *Who it was that had touched him: Peter*, and the other Diſciples, anſwered him, *Maſter, the People throng*, and preſs thee, *and doſt thou ask, who it is that touched me?* But Jeſus ſaid unto them, *Some Body hath touched me, for I perceive that vertue is gone out of me*; and he looked all-round about him, to ſee her who had touched him with ſo much Faith, that by it ſhe had received the Cure of her Diſtemper. The Woman ſeeing her ſelf diſcovered, caſt her ſelf down at the Feet of Jeſus with Fear and trembling, and acknowledged, before the Multitude, what had happened unto her. The Son of God comforted her, and ſaid unto her; *Daughter, be not afraid, thy Faith hath ſaved thee, go in Peace*, and be perfectly whole of thy Diſeaſe.

Matth. 9. 23 - 26. Mark 5. 35 45. Luke 8. 49 — 56.

While he was thus talking with this Woman, there came a Man to *Jairus*, and told him, That his *Daughter was dead*, and therefore 'twas needleſs for him to trouble *Jeſus* to go any further. Our Saviour having heard the Meſſage that that Man brought, ſaid unto the Ruler of the Synagogue,

*Fear*

*Fear not, only believe, and thy Daughter ſhall be healed.* When they were come to the Houſe, they found there Pipers and Mourners, who lamented her with doleful Tunes and hideous Outcries (according to the Cuſtom of the modern Jews). Jeſus entring in, ſaid unto them, *Why make ye ſo much a do,* howling and lamenting; *the Maid is not dead but ſleepeth.* At theſe Words of his, they laughed and mocked, knowing well that ſhe was dead; but being ignorant, that it was as eaſy for Jeſus to raiſe the Dead, as it is for Men to awake thoſe that are aſleep. He then put forth the People out of the Chamber, and ſuffered only three of his Diſciples, *viz. Peter, James* and *John,* with the Father and Mother of the Child to go in with him: Then he goeth to the Bed where ſhe lay, taketh her by the Hand, and called to her, ſaying, *Damoſel, ariſe.* By theſe powerful Words he reſtored her Life, and ſhe roſe; And when they had given her ſomething to eat, ſhe walked, to the Wonder of her Father and Mother. At his departure he commanded them very ſtrictly to *tell no Man what was done*; but the Fame of this Miracle ſpread it ſelf in all that Country.

## XI. *Jeſus healed Two Blind Men and a Dumb Man.*

Going from thence, Jeſus was followed by Two Blind Men, who cryed after him, *Thou Son of* David, *have mercy on us.* When he was come into the Houſe, they came unto him, and he ſaid unto them, *Believe ye that I am able to do this,* that ye deſire? They anſwered, *Yea, Lord,* and immediately he touched their Eyes, ſaying, *According to your Faith be it done unto you,* and their Eyes were opened that very Moment; but Jeſus charged

Matth. 9. 27—31.

Book II. them to tell no Man of the Cure, to teach Men to labour, in ſincere Humility, to conceal the good Actions that they do; and yet he permitted them to ſpread abroad his Fame in all that Country: To inſtruct us by their Example, That one part of that Acknowledgment which we ought to pay to God for the Mercies which we receive of him, is to publiſh them, that he may be known, praiſed and glorified by thoſe to whom we declare them. After the Blind Men were gone, they brought unto him a Dumb Man, poſſeſſed with a Devil: As ſoon as the Devil was caſt out, the Dumb Man ſpake, and the People were raviſhed with Wonder, and ſaid, We never ſaw any ſuch thing in *Iſrael*: But the Phariſees began again to ſay, that which they often repeated afterward, *That he caſt out Devils through the Prince of the Devils.*

Matth. 9. 32 - 34.

## XII. *Jeſus cures a Man that had been diſeaſed Thirty and Eight Years.*

After this, Jeſus went up to *Jeruſalem*, to ſolemnize the great Feaſt, then kept, which is evidently the Paſſover: Now there was at *Jeruſalem* a Pool, called the *Sheep's Pool*, that is to ſay, a Pond for Sheep, becauſe it was near a Gate of the City, called, *the Sheep's Gate*; but others ſay, becauſe it was uſed to waſh the Sacrifices in: Into this Pool did an Angel at a certain Seaſon come down, and moved the Waters of it, and put ſuch a Vertue into it, that whoſoever, firſt, after the Waters were troubled by the Angel, entred into it, was healed of whatſoever Diſeaſe he had. For this Reaſon it was that the Five Porches or Cloyſters of a certain Building, adjoyning to the Pool, called in the *Hebrew* Tongue *Bethesda* [*the Houſe of Mercy*] were always full of Sick Perſons, who waited for the Moving of the Waters; among them

John 5. 1 — 47.

them was a certain Man, who had an infirmity Thirty and eight Years; which Jeſus knowing, ſaid unto him, *Wilt thou be made whole?* This Man anſwered, *Sir, I have no Man, when the Water is troubled, to put me into the Pool, and while I am going,* my ſelf, *another,* who hath more Strength or better Help, *ſteppeth down before me.* Jeſus ſaith unto him, *Take up thy Bed and walk;* and immediately his Diſeaſe was healed, and he took up his Bed and walked. It was on *Saturday,* which the Jews call the *Sabboth-day,* that is to ſay, a Day of Reſt, becauſe all Labour is forbidden them on that Day, by the Law; wherefore, when the Jews ſaw him carrying his Bed, they contended with him for breaking the Law; but he ſaid to them, *He that made me whole, ſaid unto me, Take up thy Bed and walk.* They then asked him, *What Man it was,* but the Man knew not who it was, for Jeſus did immediately convey himſelf away from the Multitude of People, that were in that Place. Not long after, Jeſus met this Man in the Temple, and ſaith unto him, *Behold, thou art made whole, ſin no more,* hereafter, *leſt a worſe* Plague be inflicted *on thee.* The Man went to the Jews, and told them, *That it was Jeſus which had healed him.* The Jews, for this Reaſon, ſought to perſecute Jeſus, and ſo much the rather, becauſe in his Defence of this Action on the Sabboth Day he had ſaid, *My Father worketh* continually, doing Good, and preſerving, as well on your Sabboth as other Days, *and I work* only as he doth: Wherefore they had a greater hatred againſt him, not only becauſe he had broken the Sabboth, but had called God his Father, making himſelf equal with God. Hereupon Jeſus makes an excellent Diſcourſe to them, to prove his Divinity, and ſhews them; That he had received all Power of his Father, to Act, Judge and raiſe the Dead:

Book II.

Book II. That he did not depend upon his own Aſſertions, to clear this Truth, but he had *John*'s Teſtimony, the Nature of the Works, and Miracles themſelves, which he did; yea, the concurring Approbation of his Father in Holy Scripture, to render it credible; nay, certain; but yet he knew that they would not be convinced by all theſe Proofs, becauſe they loved not God, and inſtead of ſeeking that Glory which is from God, they delighted in no other Perſons Eſteem or Approbation but what they receive one from another.

XIII. *The Jews accuſe Jeſus's Diſciples of Sabboth-Breaking.*

Matth 12. 1 8. Mark 2. 23 — 28 Luke 6. 1—5.

The Jews, who had charged Jeſus with a Sin, in healing a Man upon their Sabboth Day, as having thereby broken the Law of God, were not afraid to condemn him for the ſame Fault upon many the like occaſions; for as he paſſed along the Corn-Fields, upon the Sabboth Day, and his Diſciples, being very hungry, took ſome Ears of Corn as they went along, and rubbing them in their Hands, eat them; ſome of the Phariſees complained of it to him, ſaying, Behold, thy *Diſciples do that which is not lawful to be done on the Sabboth Day*: But he demonſtrates to them, firſt of all, by the Example of *David*, who in an urgent caſe of Neceſſity had eaten of the Shew-Bread, which none but the Prieſts might lawfully eat, that Neceſſity may create a Diſpenſation of a Law. Secondly, by the Example of their own Prieſts, who were not thought guilty of Sabboth-breaking, notwithſtanding they ſlay and ſlay their Sacrifices, in the Temple upon the Sabboth Day, according to the Commandment of the ſame Law; ſo that the Law doth not forbid all ſorts of Actions upon the Sabboth Day. But if they pretend, that

that the Temple juſtifies theſe ſorts of Actions, he might as well juſtifie this Action of his Diſciples, ſince He was greater than the Temple. But if they had known that Mercy is more acceptable to God than Sacrifice, they would not have ſo raſhly condemned the Innocent; That they inverted the Order of things, in that they would have Man made for Sabboth, whereas the Sabboth was made for Man. And laſtly, That the Son of Man is Lord even of the Sabboth-day, and ſo may lawfully command, or permit what he pleaſes to be done in it.

### XIV. *Jeſus Cures ſeveral ſick Perſons on the Sabboth.*

On another *Saturday* as he taught in the Synagogue, there was a Man who had his Right Hand withered; And the Lawyers and the *Phariſees* asked Jeſus, *Whether it was Lawful to heal on the Sabboth day?* And they at the ſame time obſerved whether he would heal this Man, that they might have cauſe of Accuſation againſt him. But Jeſus knowing their thoughts, bid the Man ſtand forth in the middle of the Aſſembly, and asked them again, Whether it be Lawful to do good, and ſave Life on the Sabboth day? And to give them an undeniable proof of the Lawfulneſs of it, he adds, *What Man is there among you that ſhall have a Sheep, which happens to fall into a Pit upon the Sabboth day, will not lay hold of it and lift it out? How much is a Man better than a ſheep?* They could not anſwer any thing to this, but they would not acknowledge the Truth, ſo that Jeſus having looked upon them with anger, and being grieved for the hardneſs & blindneſs of their Heart, he turned himſelf to the Man that had the Withered Hand, and ſaid unto him, *Stretch out thy hand,*

Matth. 12. 10 -- 13. Mar. 3. 1 —— 5. Lu. 6. 6 — 10.

Booſt II. which he did, and immediately his Hand was made as whole as the other.

Mat. 12. 14—21. Mar. 3. 6.—12. Lu. 6. 11. The Phariſees ſeeing this Miracle were enraged againſt him, and took Councel together, how they might deſtroy Jeſus. Whereupon he withdrew himſelf with his Diſciples to the Lake of *Genneſareth*, being followed by a great number of People, for the Fame of theſe Miracles being ſpread abroad throughout all *Galilee*, *Judea*, *Idumæa*, and all the Country round about *Jordan*, as far as the Mediterranean Sea, to the Coaſts of *Tyre*, and *Sydon*, they came in throngs from all theſe places to hear him, and to be cured of their Diſeaſes. This cauſed him to order his Diſciples to keep a ſmall Ship there ready to go into, that he might not be crowded by the People. He healed all, that were preſent, of their Diſeaſes, commanding them at the ſame time not to diſcover him, and ſilencing with threatnings the Devils, who fell down before him, crying out, and ſaying, *Thou art the Son of God.*

## XV. *Jeſus Chriſt chooſeth his Twelve Diſciples. and preacheth his Sermon on the Mount.*

Lu. 6. 12. —— 26. Mar. 3. 13. —— 20. Matt. 5. 1 —— 12. After theſe things Jeſus retired into a Mountain, where he continued all Night in Prayer to God, *And when it was day he called his Diſciples, and out of them he choſe twelve, whom he named Apoſtles*, which ſignifies, *Perſons ſent*, becauſe he ſent them to preach his Goſpel, with a power to heal Diſeaſes, and caſt out Devils. The Goſpel obſerves, that he choſe whom he would, and that theſe were the Twelve which he preferred to this Dignity, viz. *Simon*, whom he had already named *Peter*, and *Andrew* his Brother, the two Sons of *Zebedee*, *James* and *John*, whom he Surnamed *Boanerges*, *i. e.* Sons of Thunder, *Philip* to whom he firſt of all

all ſaid, Follovv me, *Bartholomew*, *Matthew*, whom he took from the Cuſtom-houſe, *Thomas*, alſo called *Didimus*, i.e. *a Twin*; another *James* the Son of *Alpheus*, and his Brother named *Judas*, or *Thaddæus*, *Simon* the Zealot, and *Judas Iſcariot*. Book II.

Then he came dovvn with them, and remained in the Plain near the ſame Mountain, vvhither the Multitude abovementioned vvhich came to hear him, and touched him, becauſe ſuch Virtue vvent out of him, as healed all manner of Diſeaſes, flocked unto him. Among them vvere many poſſeſſed vvith Devils, vvhom he freed. After this in the preſence of all this Company he made a Diſcourſe, which contains all the Precepts of the Chriſtian Law, he ſpake it to his Diſciples, and begins it by teaching them wherein true Happineſs conſiſts, ſaying to them, *Bleſſed are the poor in ſpirit*, that is to ſay, thoſe who are looſe in their deſires of Earthly things, *for theirs is the Kingdom of Heaven*. *Bleſſed are they that mourn for their own and others ſins*, hating the Carnal pleaſures of this World, *for they ſhall be comforted*, and filled with ſpiritual Joy. *Bleſſed are the meek*, and quiet ſpirited: *for they ſhall inherit the Earth*, *i. e.* Paradiſe, which is, as the Fathers explain it, the Land of the Living, and the Heritage of ſuch as ſuffer Joyfully the ſpoiling of their Goods, which they cannot preſerve without offending God. *Bleſſed are they that hunger and thirſt after Righteouſneſs*: for they ſhall have their Holy deſires ſatisfied. *Bleſſed are the merciful: for they ſhall obtain mercy*. *Bleſſed are they*, whoſe hearts are clean from all Carnal Luſts: *for they ſhall ſee God*. *Bleſſed are the peace-makers*, who not only love, and live in peace themſelves, but labour to make others to be at peace: *for they ſhall be called the Children of God*, being as like the God of Peace, as Chil-

Book II. dren are to their Parents. *Bleſſed are they that are perſecuted for Righteouſneſs ſake: for theirs is the Kingdom of Heaven.* He adds further to his Diſciples, *Bleſſed are ye when Men ſhall hate you, and perſecute you for my ſake*, and load you with Injuries and Reproaches: *Rejoyce then, for great is your reward reſerved in Heaven.* And after he hath thus ſhewn that there is no happineſs in this Life, but in the contempt of Riches, Honour and Pleaſures, and in the love of Religion, Peace and Mercy, Purity of heart, and Patience, by which we may render our ſelves worthy of that Eternal Life, which God hath reſerved in Heaven for us; He pronounces a Wo againſt Riches, againſt thoſe who live in Plenty, Mirth, and Worldly Honours, becauſe they that place their Happineſs in all theſe things, ſhall one day find, that their Pleaſures, Honours, Comforts, and Plenty, ſhall end in Eternal Wailing and Sorrow.

### XVI. *What are the Truths, which Jeſus Chriſt teacheth in this Sermon upon the Mount.*

Matt. 5. 13— 48. Lu. 16. 27 -- 36.

He next teacheth his Apoſtles, that they were the Salt and Light of the World, to reform their corrupt Manners, and to illuminate their darkned Minds, that they ought therefore to be Pure and Holy themſelves, and not to omit any occaſion of diſperſing the Light of their Doctrin, becauſe they are ſet on a Candleſtick, *i. e.* preferred to the Miniſtry of the Goſpel for that end. That he came not to deſtroy the Law of *Moſes*, but to fulfil it, and to bring it to its utmoſt perfection, by teaching his Diſciples a Righteouſneſs far more compleat and excellent, than that of the Scribes and Phariſees, and without which no Man can be ſaved. Indeed the Old Law forbids ſeveral Sins, and regulated the exterior Actions. But the

the New Law, which Jeſus Chriſt gives in this Diſcourſe, aims at the Reformation of the Heart, and to ſuppreſs Sin in its very Source and Original. For it was ſaid to the *Jews* in the Law, *Thou ſhalt not kill.* But Jeſus Chriſt commands every Man to curb in his Anger, and not to utter the leaſt affront or abuſe of his Brother; and if there be any differences, not to offer any Sacrifice to God, before they are reconciled. The Law forbids Adultery, Jeſus forbids with the ſame ſtrictneſs all Laſcivious Glances, and commands Men to pluck out the right Eye in which they are, *i. e.* to deprive themſelves of that pleaſure of the Sight, which excites irregular deſires in the Heart. The Law commands us to avoid Perjury; Jeſus Chriſt will not allow us to Swear at all, and Teaches us, that when we are obliged to confirm our Words with an Oath, that very Oath, tho' not ſinful in it ſelf, yet proceeds from a bad Cauſe, *viz.* as St. *Auſtin* ſays, from the Cuſtom of Lying, and dealing falſly ſo much uſed among Men, that they dare not truſt to their bare Words. The Law regulates Revenge, and requires, that the puniſhment do not exceed the Offence, on which it is inflicted; But Jeſus Chriſt is ſo far from allowing us to revenge our ſelves, that on the contrary he teacheth us not to reſiſt evil, not to go to Law, but to give to thoſe that ask, and to yield our Cheek to thoſe that ſmite us, *i. e.* to bear all things rather than loſe Charity. The *Jews* believed that the Obligation we have to Love our Neighbour, did hinder us from hating our Enemies: But Jeſus Chriſt will have us to love thoſe that Hate us, and to do good to thoſe that Perſecute us, that we may excell the Heathens in well-doing, and imitate Himſelf, who makes his Sun to riſe upon the Evil as well as upon the Good, and ſo deſerve the Honourable Title of the Children of God. Book II.

From

Book II.

Mat. 6. 1 — 34.

From Sins he passes to Good actions, and to make them pure, he teacheth us to purify the Motives and causes of them, shewing us that the Intention is such to the outward Actions, as the Eye is to the whole Body, and that they are pure or sinful, according as the Intention is good or Evil, after the same manner, as the Body is either Light, or in Darkness, as the Eye is either Clear or Blind. Wherefore he teaches us, that we must not perform our good Works, as Alms, Prayers, or Fasting, that we may be praised of Men; but of God, who will reward them. He lays down rules for Prayer, that it should be made with a full Trust in the Divine Bounty, with perseverance, and with a mind full of Peace and Love to our Brethren, knowing that he that will neither give to, nor pardon others, deserves neither the Mercies, nor Pardon he petitions of God. He makes the force and excellency of a Prayer, not to consist in a multitude of Words, as if God had need of our Words to manifest our Wants to him; and that we may know, what we may desire, and request of God, he hath taught us to pray after this manner, *Our Father, which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy Will be done, in Earth as it is in Heaven, Give us this day our daily Bread, and forgive us our trespasses, as we forgive them that trespass against us, and Lead us not into Temptation, but deliver us from evil.* Amen. In the next place he endeavours to make the Souls of his Disciples contemn the good things of this World, by teaching them not to lay up Treasures upon Earth, but in Heaven, where neither Thief, nor any other danger is to be feared; that they cannot love God and Mamon, *i. e.* Riches, at the same time, and that instead of being sollicitous for the necessaries of this Life, since God, who nourisheth the Fowls, and adorns the Lillies, will not cease to take

take care of Man, who is far more precious in his sight, than Flowers or Beasts: We should first seek the Kingdom of God, and the Righteousness thereof above all other things, and then we may hope, that God will give us all other things, as an Overplus of favour to us. Book II.

He forbids rash Censures and Judgments, and condemns those Hypocrites, who cannot see the Beam, which groweth in their own Eyes, but would cast out the Mote out of their Brothers Eye. He teaches them to distribute Holy things prudently, saying, *We must not cast Pearl before Swine.* He sums up our whole Duty to our Neighbours in this short Precept, *Whatsoever ye would that Men should do unto you, do ye even so to them.* He assures us, *That the way which leads to Life is streight, but that which leads to Hell is broad, and many there be that go in it.* He teacheth us to beware of false Prophets, who come in sheeps-cloathing, yet are ravening Wolves. That we must not Judge of them by their Words, but by their Works. And altho' they may do some Miracles, yet God will reject them one day, as a People he never knew. In the same manner will he also treat all those, who content themselves to say, *Lord, Lord,* but do not what he commands, and those only who do his Will shall enter into his Kingdom. Lastly, he concludes this long Discourse with a Comparison of his Auditors to Builders, saying, *He that hears, and does what I teach, is like to a wise Man, that built his House upon a firm Rock,* which no Tempest could beat down; and on the contrary, he that doth not practice what he hears, is like unto a Fool, *that Built his House upon the Sand,* which *when the Wind and Rain beat upon, it was overthrown.*

Matt. 7. 1—29. Lu. 6. 37—42.

XVII. *Jesus*

## XVII. *Jesus Cures a Leper.*

Matt. 8. 1 —— 4. Mar. 1. 40 —45. Lu. 5. 12. —— 15.

Jesus having finished this Sermon, came down from the Mountain, and a great multitude followed him, having heard his Doctrin with Attention, and Admiration. Then came to him a Man over-spread with a Leprosy, and falling down at Jesus Feet, Worshiped him, beseeching him, and saying, *Lord if thou wilt, thou canst make me clean.* This Prayer so full of Humility and Faith pleased Jesus, who stretching forth his hand, touched him, and said, *I will, be thou clean; and immediately his Leprosy was cleansed.* But Jesus straitly charged, that he should tell no Man of this Miracle, and commanded him to go, and shew himself unto the Priest, that he might declare him clean, and offer the Sacrifice prescribed by the Law. This Man notwithstanding could not forbear publishing for all that, what had happened unto him, and the Fame of the Son of God was so much increased, that he could not appear any more in the City, but went into the Deserts, where he spent his time in Prayer; but the People did not cease going to him in great multitudes from every quarter to hear him, and to be cured of their Diseases.

## XVIII. *Jesus heals a Man sick of the Palsey.*

Mat. 8. 5 —13. Lu. 7. 1, —— 10.

Jesus being entred into *Capernaum*, he was entreated by the Elders of the *Jews* to go down to the House of a certain *Centurion*, or Captain of an Hundred Soldiers, to heal a Servant of his, whom he greatly loved, and who was so sick of a Palsie, that he was almost brought to the point of Death by it. This Officer having heard of the Fame of Jesus, had desired some of his Friends to go to him, and beg this Favour of him. These Men earnestly

earneſtly beſought him, repreſenting not only the danger the Servant was in, but alſo the Worthineſs of his Maſter, and the obligations, which all the Nation of the *Jews* had to him; for, ſay they, he loveth our Nation, and hath Built us a Synagogue. Jeſus then went along with them, and when they came near the Houſe, the Centurion ſent others to him, to deſire him that he would not give himſelf the trouble to come unto him, and to ſay, *Lord, I am not worthy, that thou ſhouldſt come under my Roof, but ſpeak only in a Word, and my Servant ſhall be healed.* He adds, that he did not think himſelf worthy to go to meet him, nor to receive him, and he doubted not of the efficacy of his Word, if he would but command the Diſtemper to depart from his Servant, ſince he himſelf, who was but an under Officer, and ſubject to the command of others, could be exactly obeyed by thoſe Soldiers which were under him. Jeſus admired this Mans Faith, who was an Heathen, and turning himſelf to them that followed him, He ſaid, *Verily, I have not found ſo much Faith, even among the* Iſraelites *themſelves.* To which he adds, *That many ſhall come from the Eaſt, and from the Weſt, and ſhall have a place in the Kingdom of Heaven with* Abraham, Iſaac, *and* Jacob, but the *Jews*, who boaſt of their Deſcent from theſe Patriarchs, and under that Title are Children, and Heirs of the Kingdom, ſhall be excluded and caſt into utter darkneſs, where there is nothing, *but weeping, and gnaſhing of Teeth.* Which indeed happened to the *Jews*, in whoſe ſtead, the *Gentiles*, which knew not God, are called to the Inheritance of Heaven. To this Faith, which he ſo highly eſteemed, did Jeſus grant the Cure of the Diſeaſed Man, who was made whole from that very hour. And when they whom the Centurion had ſent, were returned to his Houſe, they found the Servant in perfect Health. XIX. *Je-*

Book II.

## XIX. *Jeſus raiſeth a Man from the Dead.*

Lu. 7. 11, —16. The nex day Jeſus went to *Naim*, a City of *Galilee*, lying near the Mediterranean Sea, being accompanyed with his Diſciples and the Multitude, as he always was. Being near the Gate of the City, there was a Dead Man carryed out to be Buryed, who was the only Son of his Mother, who was a Widow, and followed the Bier, and much People of the City were with her. Jeſus ſeeing her, was moved with compaſſiom towards this afflicted Widow, and ſaid unto her, *Weep not.* Then he cometh to the Bier, and making the Bearers to ſtand ſtill, he touched him, and ſpake unto the Dead man theſe words, *Young Man I command thee to ariſe:* And immediately the Dead Man ſat up, and began to ſpeak, and Jeſus delivered him to his Mother. And all that were preſent were ſeized with fear, and glorified God, ſaying, *A great Prophet is riſen up among us; and, God hath viſited his People.*

## XX. John *ſends two of his Diſciples to Jeſus. The anſwer they received from him.*

Matt. 11. 2, -- 6. Lu. 7. 18, --- 23. The Fame of the former Miracle ſpread it ſelf into all *Judea*, and all the Country round about, ſo that *John*, who vvas in Priſon heard of it. This Holy Fore-runner of Chriſt, had a full Relation of the Miracles which Jeſus did, from his ovvn Diſciples, and vvould not loſe ſo good an occaſion of making them acknowledg him for the Meſſiah. He would have them to be convinced of this Truth themſelves, and for that reaſon choſe two of them, and ſent them to him with this Queſtion, *Art thou He that ſhould come, or look we for another?*

another? Jesus instead of giving a direct Answer to this Question, wrought many Miraculous Cures in their Presence, after which, he saith unto them, *Go, and tell* John *what things ye have heard and seen; That the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, and to the Poor the Gospel is Preached.* These were the visible Proofs that he gave them, to shew them who he was: And he adds, *Blessed are they that shall not be offended in me*, as if he had said, according to the Explication of the Fathers, That it is easie for Men to accept me for the Messiah, when they see me Work so many Miracles; but few will believe me to be so, when they see me suffer the Ignominious Death of the Cross.

These two Messengers being returned to their Master, Jesus turned his speech to the People, and discoursed to them concerning *John* after this manner: *What went ye out into the Wilderness to see? A Reed shaken with the Wind? Or a Man cloathed in soft and delicate Attire?* And having thus put them in mind of the invincible Courage, and austere penitent Life of his Fore-runner, He tells them, that he was a Prophet, *and much more than a Prophet*, because he was foretold by the Prophets, and did himself Preach the coming of the Messiah, not as the other Prophets did at a great distance, but was sent to go before him, and prepare a way for him: He adds, as a compleat Encomium of *John*, *That among those that are born of Women, there is none greater then* John *the Baptist*, that the Law, and the Prophets end, and the Gospel begins with him; that it was he, that first Preached the Kingdom of God, and ever since this Kingdom is taken by Violence, and the Violent get into it by force. Lastly, That he was the true *Elias*, since as it is above-said, He had the Spirit and Power, as well as the Ministry and Office of that Prophet.

Matt. 11. 7, —14. Lu. 7. 24, —28.

XXI. The

## XXI. *The Reproofs which Jeſus Chriſt gave the* Jews.

Matt. 11. 16, — 19. Lu. 7. 29, — 34.

All theſe great Titles of *John* might have made him reſpected by all the *Jews*, yet there were none but the common People, Publicans, and ſome looſe wicked Men, who heard his Sermons with Advantage, for the Phariſees, and Doctors of the Law ſlighted them, and by that contempt, as the Goſpel ſaith, *rejected the Council of God concerning themſelves.* They uſed the Son of God himſelf after the ſame manner, who being troubled for the hardneſs, and blindneſs of their hearts, ſpake of it with Holy grief before all the People, who had gladly heard the Commendation of *John* the Baptiſt, ſaying, *Whereunto ſhall I liken the Men of this Generation?* May not the words of thoſe Children, who ſit in the Market-place, and cry to their Companions, *We have piped, and ye have not danced, we have ſung mournful Songs, but ye have not wept*, be fitly applyed unto them? *for* John *came neither eating nor drinking*, i.e. living a very ſevere and Monkiſh Life, and they ſay he is poſſeſſed with a Devil: *The Son of Man came eating and drinking*, i. e. leading a leſs Auſtere Life, and they accuſe him of being a Lover of meat and drink, and *a friend of Publicans and Sinners.*

After theſe reflections he conſiders upon the ſmall advantage, which the City of *Galilee*, where he had Preached, and done ſo many Miracles, had made uſe of all theſe helps, which the mercy of God had vouchſafed them for their Salvation. He reproves with threats their Impenitence and Obſtinacy, and pronounces againſt them theſe terrible Curſes *Wo unto thee* Chorazin, *Wo unto thee* Bethſaida, *for if the mighty Works, which have been done in thee, had been done in* Tyre *and* Sidon, (which were two Heathen

then Cities) *they would have repented in Sack-cloath and Aſhes.* And then ſpeaking to the City of *Capernaum*, where he had lived longer, than in all the other Cities, he reproves their pride and hardneſs in theſe Words. *And thou*, Capernaum, *which art exalted unto Heaven, ſhalt be brought down to Hell: for if the mighty works, which have been done in thee, had been done in* Sodom, (the City, which God conſumed with Fire from Heaven for their Sins) *it would have remained to this day.* Laſtly, he adds, That in the day of Judgment the Inhabitants of *Sodom*, (whom God puniſhed ſo ſeverely for their horrible Lewdneſs) as alſo of *Tyre* and *Sidon*, who never knew God, ſhall be puniſhed with leſs ſeverity, than the Inhabitants of theſe Impenitent Cities of *Galilee.* Book II.

## XXII. *The Converſion of a Woman that was a Sinner.*

There was in a certain City a Woman, of a wicked Life, much wiſer than thoſe before mention'd, for as ſoon as ſhe heard, that Jeſus was eating in a *Phariſees* Houſe called *Simon*, ſhe went to him, and going behind him, waſhed his Feet with her Tears, wiped them with the Hair of her Head, kiſſed them, and poured out Ointment upon them, which ſhe brought in an Alabaſter-box. The *Phariſee*, who had invited Jeſus, ſaw what this Woman had done, whom he knew to be wicked, and he ſaid within himſelf, *If this Man were a Prophet, he would know who this is that toucheth him:* For he could not imagine, that Jeſus would ſuffer himſelf to be touched by ſo vile a Sinner. But Jeſus, who knew his thoughts, propounded to him the example of two Men, who owed to one Creditor, the one a great Sum of Mony, and the other a far leſſer Sum, but nei- Luke 7. 36, ... 50

Book II. ther of them being able to pay, he frankly forgave them their Debts. He then asked him, Which of theſe Two Debtors would love this Creditor moſt? *Simon* anſwers him, He to whom he had forgiven moſt. The Son of God approving this Anſwer, made the Application of it in theſe Words, *Seeſt thou this Woman? I entred into thy Houſe, thou haſt poured no Water upon my Feet, but ſhe hath waſhed them with Tears, and wiped them with the Hair of her Head. Thou gaveſt me no Kiſs, but this Woman, ſince the Time ſhe came in, hath not ceaſed to kiſs my Feet. Thou haſt poured no Oyl upon my Head, but ſhe hath anointed my Feet with Perfumes: For this Reaſon, I ſay unto thee, her many and great Sins are forgiven her, becauſe ſhe loved much; but to whom little is forgiven the ſame will love little:* As if he had ſaid unto him, Thou loveſt little, becauſe believing thy ſelf to be juſt, thou thinkeſt thy ſelf to owe God but little. This Woman, who is Conſcious of her own great Crimes, hath loved him greatly, from whom ſhe hopes for Pardon of ſo many Sins, and for that love's Sake is forgiven: Wherefore he ſaith to the Woman, *Thy Sins are forgiven thee.* The Gueſts, that ſat at Table with him, were offended at theſe Words, ſaying in themſelves, Who is this that pretends to forgive Sins? But Jeſus contemning their Diſcontents, ſent the Woman away, whom he had pardoned, ſaying to her, *Thy Faith hath ſaved thee, Go in Peace.*

## XXIII. *Jeſus heals a Man, poſſeſſed with a Devil, who was both Blind and Dumb.*

Mark 3. 20, 21. Jeſus being returned from the Phariſees Houſe, there came ſo great a Multitude of People unto him, that neither he nor his Diſciples could get Time to eat their Food; which, when his Kindred heard,

heard, they went to get him Home out of the Throng, either that they might put him under Confinement, as a Man beſide himſelf, or fearing that he ſhould faint for Hunger, and ſo be trod down in the Multitude. Then they brought unto him a Man poſſeſſed with a Devil, who was Blind and Dumb by that means; and he caſt out the Devil, and the Man both Spake and Saw, to the Admiration of all the People, who ſpeaking of Jeſus Chriſt, ſaid, *Is not this the Son of* David, *i. e.* the Meſſias, *which*, the Scripture aſſure us, *ſhould come of the Family of* David? But the Phariſees and Doctors of the Law, which were come from *Jeruſalem*, ſaid, That *he caſteth out Devils by the Prince of Devils:* But Jeſus confuted the maliciouſneſs of their Thoughts, by telling them, before the Multitude, That if the Devils, who are Man's irreconcilable Enemies, ſhould thus caſt out one another, their Kingdom would not ſtand long; that there were ſome Perſons among the Jews, who caſt out Devils, whom yet the Phariſees did not accuſe of caſting them out by the Prince of the Devils; That an armed Man will not be put out of his own Houſe but by a ſtronger than himſelf; ſo that he did not caſt out Satan but by the Power of a Spirit ſtronger than Satan, *i. e.* by the Spirit of God; which ought to be a convincing Proof that the Kingdom of God is come unto them; that in oppoſing ſuch manifeſt Works of the Holy Spirit, as they had done, they had made themſelves guilty of an unpardonable Blaſphemy; that ſince we judge of a Tree by its Fruits, they ought to judge of him by his Works, and not condemn him as a wicked Man, whenas he doth nothing but good Actions; that the Calumnies which they ſo raſhly ſpoke againſt him, proceeded from the evil Treaſure of their Hearts, and ſhould not eſcape unpuniſhed, ſince at the Day of

Book II.

Matth. 12. 22—37. Luke 11. 14—26.

Book II. Judgment we muſt give an account of every evil Word, and be condemned for them, as we are juſtified by good.

## XXIV. *The Phariſees deſire a Sign of him.*

Matth. 12. 38 - 46. Luke 11. 29—32. Then certain of the Scribes and Phariſees ſaid unto him, Maſter, we deſire that thou wouldſt ſhew us ſome Sign of thy Miſſion. They had been Witneſſes of a great Number of Miracles, which they cryed down for Cheats and Impoſtures, and as if all that he had done already were not enough to convince them, that he wrought them by the Spirit of God, they deſired to ſee ſome new thing: But Jeſus gave them no other Anſwer but this; *An evil and an adulterous Generation ſeeketh after a Sign, and no other Sign ſhall be given them but that of the Prophet* Jonas.

*Jonas* was a Prophet, who being ſent by God to foretel and Threaten to the Inhabitants of *Ninive* the Deſtruction of their City, within Forty Days, inſtead of obeying this Command, took Ship, to go to another Place; but a Tempeſt ariſing in his Voyage, he confeſſed that it was a Puniſhment of his Diſobedience, and to appeaſe it, bid them caſt him into the Sea: He was immediately devoured by a great Fiſh, which at the end of Three Days caſt him upon the Shore, from whence he went to *Ninive*, and preached as God had commanded him: The Ninivites believed his Words, proclaimed a ſolemn Faſt, and ſo, by their Repentance, eſcaped the Puniſhment which God had threatned them.

Jeſus propounds this Sign of *Jonas* to the Phariſees, and makes a double Application of it, the one to himſelf, the other to them; for he ſays, *That as* this Prophet *was Three Days in the Belly of the Fiſh*, which devoured him, *ſo ſhould the Son*

*Son of Man be Three Days in the Heart of the Earth.* By which he ſignifies, That he ſhould be buried in a Tomb, and ſhould riſe from the Dead the third Day. He adds, for a ſecond Reflection, That *as* Jonas *was a Sign to the Ninivites, ſo ſhould* he *be to* the Phariſees; which he explains in this manner, *The Men of* Ninive *ſhall riſe up in the Judgment againſt this Generation, and ſhall condemn them, becauſe they repented at the Preaching of* Jonas; *but a Perſon greater than* Jonas *is here.* He ſays further to them, That the Queen of *Sheba* ſhall alſo condemn them in the Day of Judgment, becauſe ſhe came from a far Country to hear the Wiſdom of *Solomon*; which Princeſs they are ſo far from imitating, that they deſpiſe his Words and Miracles, who manifeſted more Divine Wiſdom than *Solomon* ever did. Book II.

Laſtly, He threatens them with ſuch Fury as the Devil exerciſes over thoſe Perſons from whom they have been once forced to go out, but have found out a way to enter again; which are therefore the more enraged. Teaching us, at the ſame Time, That we ought to be always upon our Guard, when we are delivered from an unclean Spirit, becauſe the Devil doth not wholly abandon us, but, if we are not watchful againſt him, will return with Seven Spirits more wicked than himſelf, and by this ſecond Poſſeſſion make the Condition of that Soul more miſerable a great deal than it was by the firſt.

As Jeſus was thus confuting the Phariſees Malice, a certain Woman of the Company, lift up her Voice and ſaid, *Bleſſed is the Womb that bare thee, and the Paps that thou haſt ſucked:* But he anſwered her, *Yea, rather bleſſed are they that hear the Word of God and practiſe it.*

Book II. Matth. 12. 47—50. Mark 3. 31—35. Luke 8. 19—21

At the ſame Time it was told him, That his Mother and his Brethren, *i. e.* his Kindred, ſtood without, becauſe they could not get at him for the Preſs, and deſired to ſpeak with him: But he anſwered: *Who is my Mother, and who are my Brethren?* Then looking upon thoſe that were ſet about him, and ſtretching forth his Hands towards his Diſciples, he ſaid, *Behold my Mother and my Brethren, for my Mother and my Brethren are they that hear the Word of God and do it, and they that do the Will of my Father which is in Heaven.*

## XXV. *Jeſus Chriſt delivers many Parables.*

Matth. 13. 1—23. Luke 8. 4—15. Mark 4. 1—20.

The ſame Day Jeſus went out of the Houſe, and came to the end of the Lake of *Genneſareth*; but when he ſaw a great Multitude of People coming unto him, from the neighbouring Towns, he went into a Ship, and inſtructed the People out of it, who gave great Attention to him from the Shore. He delivered many excellent and ſaving Truths to them in Parables, which was his ordinary way of Teaching. *Parables* in the Goſpel, are feigned Stories or Compariſons, taken from Natural Things, the Application of which being ſomething hard to find out, exerciſes the Attention of the Mind, but, being diſcovered, opens ſome Myſtery of Religion to us, or makes known ſome important Maxim or Precept for the Government and Direction of our Manners. As for Example, this is a kind of Parable, which Jeſus ſpeaks of the ſtrong Man, armed, who keeps his Houſe, but is expelled by a ſtronger than he. The Application of which is this, as we have ſeen; The ſtrong Man is the Devil, whom Jeſus Chriſt drives out of Men's Souls by the Spirit of God, which is ſtronger than the Devil.

The

The Firſt Parable which the Son of God propounded to the People, from the Ship where he ſat, was this. A Man went out to ſow, and ſome of his Seed fell in the High-Way, and it was trodden upon and devoured with Birds: Another Part fell upon a Rock, and was ſcorched by the Sun, becauſe it had no Root, for want of Moiſture: Other fell among Thorns, which chok'd it: And other fell on good Ground, and brought forth Fruit in abundance. Book II.

Now, becauſe the Application of this Parable, which our Saviour intended by it, was not eaſy to find out, he added, *He that hath Ears to hear, let him hear, i. e.* let him underſtand the Senſe and Meaning of what I ſay. The Apoſtles themſelves did underſtand it no more than others, and therefore when they were alone with him, they prayed him to tell them, why he ſpoke to the People in Parables, and to explain what he had already propounded to them. In anſwer to the Firſt Queſtion, he tells them, How great an Happineſs they enjoyed, in being with him, becauſe they ſaw and heard thoſe Things which many Righteous Men and Prophets deſired to ſee and hear, but could not obtain it. And becauſe he made them underſtand clearly thoſe great Myſteries, which he propounded to others in dark Similitudes and Parables only, to puniſh the Blindneſs and Obſtinacy of their Hearts; which makes them unworthy and incapable of knowing the Truth.

Then he teaches them, That by the Seed, he ſpoke of, he underſtood the Word of God: They, that after they have heard, regard it not but immediately let themſelves looſe to their Sins, are like the High-Way. The Devil is figured by the Birds, who are ready to take the Word out of their Hearts, leſt they believe and be ſaved. Thoſe that receive the Word with Joy, but the firſt Tem-

Book II. ptation ſpoils all the Fruit, becauſe the Word has had no deep Root in the Soul, are the Rock. Others, that choke the Word with Avarice, love of Pleaſures and other Paſſions, are the Thorns, which muſt be pulled up, if we will have the heavenly Seed to thrive in our Hearts. Laſtly, the good Ground ſignifies thoſe well-diſpoſed Souls, which receive and retain faithfully the Word of God, and, through Patience and Conſtancy bring forth as much Fruit as they are able.

## XXVI. *Other Parables.*

Matth. 13. 24--35. Mark 4. 25--34. Luke 13. 18—30.

He propounded alſo ſeveral other Parables. He compares the World to a Field, in which the Owner ſowed good Seed, but afterward diſcerned it to be mixed with Darnel, which his Enemy had ſown in the Night; his Servants, as ſoon as they ſaw it, would have weeded it up, but he hindred them, leſt they ſhould root up the Corn with it, and bad them let it grow with the Corn till the Harveſt, when he would have it ſeparated from the Corn and burnt, but gather the Corn into his Barn. He compares the Kingdom of God to Seed, which, being caſt into the Ground, ſprings up, and grows, the Sower knows not how, without any further Care: Then to Muſtard-Seed, which being a very ſmall Seed, leſs than any other, becomes the biggeſt among Herbs. Laſtly, to Leaven, which is put into the Dough till the whole is Leaven'd.

When he had ſpoken theſe things, he ſent the People away, and returned to the Houſe with his Diſciples, who prayed him to declare to them the Meaning of the Parable of the Darnel. He tells them, That it ſignifies, That the Good ought to tolerate the Wicked, with whom they are mixed, till

till God ſhall ſeparate them, the one from the other, at the End of the World; for then the Sinners ſhall be caſt into Hell-Fire, and the Good ſhall ſhine as the Sun in the Kingdom of God. Book II.

He teaches them alſo the ſame Truth, under the Parable of the Fiſhermen, who catch all ſorts of Fiſh in their Nets, promiſcuouſly, but ſitting upon the Bank, ſeparate the Good, which they carry away, and caſt away the Bad. Laſtly, he makes them ſenſible that we ought to part with any thing to purchaſe Heaven, by the Compariſon of a Man, who ſold all he had to buy a Pearl of great Price, or the Field, in which he knew there was a great Treaſure.

The Goſpel gives us the Explication of none of the other Parables, that by an Attentive Conſideration of thoſe which are explained, we may find out the Senſe of thoſe that are not, our ſelves, having firſt begged of God that Spirit of Underſtanding, which Jeſus Chriſt requires of his Auditors, when he ſays, *He that hath Ears to hear let him hear.* The Ignorant and Simple, who have not Abilities to find out the Signification of thoſe Parables which the Son of God hath not unfolded, and who may juſtly fear miſtaking by following their own Senſe, ought to conſult their Paſtors about ſuch difficult Places, and while we wait for the Reſolution of what we demand, practiſing the Truths they know, which it is eaſy for an humble and teachable Soul to underſtand. And for the help of theſe ſort of Perſons it is that I compoſed this Work chiefly, and therefore ſhall give you the Senſe of the Three following Parables to that of the Darnel, out of the Fathers and Doctors of the Church.

All Three of them may ſignify the Preaching of the Goſpel; The Preacher diſperſes the Seed of the Word, and this Seed groweth by little and little

Book II. little, by the ſecret Operation of God's Grace in
1 Cor. 3. 6. the Heart of him, that receives it; for the Preacher Soweth, Planteth and Watereth. There was nothing more contemned, at firſt, than the Doctrin of the Goſpel; but, like a Grain of Muſtard-Seed, it hath grown and filled the whole Earth. Laſtly, we muſt carefully keep and preſerve the Word of the Goſpel in our Hearts, that the Sacred Leaven may leaven the whole Lump, and by its ſecret Vertue reform all the Thoughts, Deſires and Actions of Man.

## XXVII. *Jeſus Chriſt goes to Preach at* Nazareth.

Matth. 13. 54—58. Mark. 6. 1—6. Luke 4. 16—30.

The Son of God, after he had finiſhed theſe Parables, went to Preach in the City of *Nazareth*, where he had been conceived and brought up: His Diſciples were alſo with him. According to his uſual Cuſtom, he went into the Synagogue on the Sabboth Day, where ſtanding up to read, they gave him the Book of the Prophet *Iſaias*; He opened it, and found the Place, where the Prophet, ſpeaking of the
Iſai. 61. 1. Meſſias, ſays, That he was conſecrated, and ſent by the Spirit of God, to preach the Goſpel to the Poor, to heal the Sick, to publiſh the Day of Grace from the Lord, and declare the Day of Judgment. When he had read this Text, he ſhut the Book, and gave it to the Miniſter. Then ſitting down he explained this Prophecy, and ſhews, that it was accompliſhed in himſelf. All that were in the Synagogue fixed their Eyes on him, while he ſpake, and wondred ſo much at the gracious Words that proceeded out of his Mouth, that they demanded one of another, *Whence hath this Man this great Wiſdom* (which he ſhews?) *Is not this the Son of the Carpenter, called* Joſeph, *the Son of* Mary? *and are not his Brethren*, i. e. Couſins, James *and* Joſes,

Joſes, *and* Simon *and* Judas? *and are not his Kindred with us? Whence then hath this Man all theſe thing?* The Goſpel obſerves, That he was not only a Subject of Aſtoniſhment, but alſo of Scandal: Whereupon Jeſus, knowing their Thoughts, ſaith unto them, Ye will ſurely apply this Proverb to me, *Phyſitian, Heal thy ſelf*, as a Reproach to him, that he would not do as great Miracles in his own Country, as he had done at *Capernaum*: But he aſſures them, That a Prophet that is well received and honoured everywhere elſe, is neither received nor honoured in his own Country: This he proves by Two Examples, the firſt of *Elias*, who, in a Famine, was not ſent by God to the Widows of his own Country, but to a Widow of another Country, to receive Relief in his need. And the other of *Eliſha*, who cured a ſtrange Lord of a Leproſy, when there were many Lepers in *Iſrael*, who would not deſire a Cure from him. Book II.

Theſe Truths much incenſed all thoſe that were in the Synagogue; and they aroſe in their Fury, and led him out of the City to the Top of a Mountain, to caſt him down from it: But becauſe he could only dye at the Time and in the manner he himſelf pleaſed, he withdrew himſelf from the Fury of theſe wretched Men, and paſſing through the midſt of them, he retreated from *Nazareth*. The Goſpel obſerves, That he did but very few Miracles, and healed a very ſmall Number of Sick People then, only by laying Hands on them; the Infidelity of this hardned City, rendring it unworthy of his Preſence and good Deeds.

XXVIII. *Jeſus*

## XXVIII. *Jeſus goeth about* Galilee *again, and ſends his Apoſtles to preach.*

Matth. 9. 35—38. Luke 8. 1—3.

Jeſus, being departed from *Nazareth*, went again throughout all *Galilee*, going into every City and every Village, teaching in their Synagogues, preaching the Goſpel, and healing every Sickneſs and every Diſeaſe. And the Twelve Apoſtles were with him, to whom alſo were joyned certain Women, who had been freed from Evil Spirits, and cured of their Diſtempers: Among whom were *Mary Magdalen*, out of whom went Seven Devils, and *Joanna*, the Wife of *Chuza*, *Herod*'s Steward, and *Suſanna*, and ſeveral others, who miniſtred to him of their Subſtance. In this Journey he looked upon this great Multitude, to whom he was about to preach the Goſpel, as ſo many fainting and ſcattered Sheep, which have no Shepherd to look after them; and being moved with Compaſſion, he ſaid to his Diſciples; *The Harveſt indeed is great, but the Labourers are few, pray ye therefore the Lord of the Harveſt, that he would ſend Labourers into it.*

Matth 10. 1—42. Mark 6. 7—13. Luke 9. 1—9.

Since he himſelf was Lord of this Harveſt, and his Apoſtles were the Labourers, whom he had deſigned for that Work long before; He called them, gave them Power to cure Diſeaſes and caſt out Devils, and ſent them, Two and Two, to preach the Kingdom of God, having firſt given them ſuch Rules as he would have them obſerve in the Exerciſe of their Miniſtry. He ordered them to preach to the Jews only, and make this the Subject of all their Sermons, *The Kingdom of Heaven is at hand*: To uſe that Power freely

freely that has been given freely; not to incumber themſelves with Mony, or variety of Cloaths, that they may be the more free to diſcharge their Office, becauſe they muſt receive a neceſſary Maintenance from thoſe to whom they Preach: To chuſe their Abode, in all Places, with Honeſt, Good Men: To ſay, when they go into their Houſes, *Peace be to this Houſe*; to ſtay there, ſo long as they continue in the Place: And to ſhake off the Duſt off their Feet, againſt thoſe who will neither receive nor hear them. Book II.

He then tells them, That he ſends them as Sheep among Wolves, and that they ought to live among thoſe Sinners, whom they labour to convert, with Simplicity and Caution: That, notwithſtanding all their Warineſs, they ſhall be perſecuted; that the only way to eſcape is to fly, and, if they are taken and carried before Tribunals, they ſhould not trouble themſelves, how to anſwer their Judges, becauſe the Holy Spirit ſhall ſupply them with an Anſwer: That they ſhould only take Care not to be diſcouraged with Fear; and that they ſhould not fear Men, who have Power over the Body only, but fear God, who can deſtroy both the Body and Soul eternally: That if they diſown him before Men, he will diſown them before God, at they Day of Judgment; but, on the contrary, he will acknowledge them for his, who are not aſhamed to confeſs his Name. Laſtly, to encourage them in ſuffering the greateſt Torments, rather than be wanting of their Duty, he aſſures them, That nothing ſhould befal them but by the Order of God, who counteth all the Hairs of their Heads, and by loſing their Lives for him in this World, they ſhould ſave it to all Eternity:

**Book II.** nity: That they could not be his Diſciples, unleſs they took up their Croſs and follow him; and that they ought not to expect better Uſage than their Maſter, whom they had ſeen themſelves to be called a *Samaritan*, that had a Devil, even by thoſe Men whom he came to ſave.

He concludes this Diſcourſe with Rewards that they ſhall have, who hear their Word, and furniſh them with Things neceſſary; ſaying, Whoſoever ſhall give you but a Cup of cold Water, to drink, in my Name, verily, I ſay unto you, he ſhall have his Reward. The Apoſtles having received theſe Inſtructions, went throughout all the Country, preaching to the People, That they ſhould repent; and God confirmed their Diſcourſes with Miracles, for they caſt out many Devils, and by Anointing many, that were Sick, with Oil, cured them.

## XXIX. *Herod beheads* John *the Baptiſt.*

Matth. 14. 1—12 Mar. 6. 14—30.

The Fame of Jeſus's Miracles ſpreading more and more in *Galilee*, came at laſt to *Herod's* Court: Every Man, almoſt, was gueſſing who this Man was, that did ſuch great Miracles; ſome ſaid he was *Elias*, others one of the Old Prophets, who appeared a-new; others, among whom was *Herod* himſelf, ſuſpected, That it was *John* the Baptiſt riſen from the Dead; for not long before *Herodias*, who had cauſed this Holy Forerunner of Chriſt to be impriſoned, had found out a way to ſatiate her Malice, which ſhe had conceived againſt him, by procuring his Death.

The Occaſion was this, *Herod* making a magnificent Feaſt, upon his Birth Day, for all his Court; the Daughter of *Herodias* came in, and danced

danced before them, and ſo pleaſed all the Company, that the King bid her ask what Favour ſhe would have, and promiſed, with an Oath, That he would grant it her, to the half of his Kingdom: She immediately went and conſulted with her Mother what ſhe ſhould ask: And her Mother bid her ask the Head of *John* the Baptiſt. She returned in haſte to the King, and prayed him to give her, by and by, the Head of *John* the Baptiſt in a Charger. *Herod* was much diſturbed at this Requeſt; but a falſe Reſpect to Men hindred him from denying her; and not being willing to be accuſed of being worſe than his Word, by thoſe who had been Witneſſes of his Oath, he ſent and cut off *John* Baptiſt's Head in the Priſon, gave it to the Damoſel, who carried it to her Mother. The Diſciples of *John*, hearing of the Death of their Maſter, buried his Body, and laid it in a Tomb, and went to Jeſus, to tell him the News of it.

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*The End of the Second Book.*

# BOOK III.

## A brief Relation of what Jeſus did in the Third Year of his Miniſtry.

### I. *Jeſus Chriſt feedeth Four thouſand in the Wilderneſs, with Five Loaves and Two Fiſhes.*

Matth. 14. 13--21. Mark 6. 30 — 44 Luke 9. 10—17. John 6. 1 —— 14.

JESUS having heard what was ſaid of him in *Herod*'s Court, and his Apoſtles coming at the ſame Time to him, to give him an account of what they had done and taught in the Places whither he had ſent them: He ſaid unto them, Go into ſome Deſert Place apart, that ye may reſt a while. Wherefore they took Ship, to avoid the Multitude, who would not allow them ſo much as Time to eat, and having ſailed over the Lake, they remained in a deſert Place over againſt, and not far diſtant from the City *Bethſaida*.

Coming out of the Ship, they met a great Multitude of People, which ran after him to that Place; for thoſe that ſaw them depart, and others, who had Intelligence of it, went on Foot by the Lake-ſide, and were come before them to the Place where they landed: Jeſus, ſeeing their eagerneſs and zeal, received them gladly, and went up into a Mountain, and, being ſet down, taught them many things concerning the Kingdom of God, and healed the Sick they brought to him.

When

When it was near Night, the Apoſtles deſired him to ſend the People away, becauſe they were in a deſert Place, where they could not get Food. Jeſus ſaid unto them, *Give ye them to eat:* But they asked him, Whether they ſhould go and buy Two hundred Penniworth, *i. e.* eight Pounds worth of Bread, to feed ſo great a Multitude. He then lifting up his Eyes upon the People, and ſeeing ſo great a Company, he ſaid unto *Philip*, *Whence ſhall we buy Bread that theſe may eat?* (This he ſaid, as the Goſpel obſerves, to try him, for he himſelf knew what he would do) *Philip* anſwered him, *Two hundred Pennyworth is not ſufficient for them, that every one of them may take a little.* He then asked them, How many Loaves they had? *Andrew*, *Peter*'s Brother, ſaith unto him, *There is a* young Man *here, that hath Five Barley Loaves and Two Fiſhes; but what are they* ſaith he, *among ſo many?* Jeſus bids them bring them, and commanded them to make the Multitude ſit down. Book III

Then they made them all ſit down by Companies, in ſeveral Ranks, each conſiſting of Fifty or an Hundred Men, and they were about Five hundred Men, beſides Women and Children; when they were all ſet down in order, Jeſus took the Five Loaves and the Two Fiſhes, and lifting up his Eyes to Heaven, and giving Thanks, he bleſſed them, and then brake them, and gave them to the People, by his Diſciples: And after the ſame manner he parted the Fiſh among them. When they had eaten and were ſatisfied, Jeſus commanded them to gather up the Fragments that remained, which they did, and filled Twelve Baskets with them, each Apoſtle one.

## II. *Jeſus Chriſt walketh upon the Water, and permits S.* Peter *to come to him.*

Matt. 14. 22,—36. Mar. 6. 45,—56. Jo. 6. 15,-- 21.

The People having ſeen ſuch a Miraculous multiplication, as was made by Jeſus, looked upon him as the Meſſiah, and ſaid one to another, *This is really that Prophet, which ſhould come into the World.* Whereupon they reſolved to make him their King, and become his Subjects; but Jeſus knowing their deſign, and that they were coming to take him by force and make him their King, he conſtrained his Diſciples to enter immediately into a Ship, and go before to the other ſide to *Bethſaida.* But he himſelf got away from them, and went up into a Mountain, and continued there alone in Prayer, till it was Night, and very dark.

In the mean while, the Ship into which the Apoſtles were entred, was toſſed with a great Tempeſt in the middle of the Lake; the Waves ran ſo high, and Wind was ſo contrary, that they could not get forward, ſo that when it was almoſt Morning, they had not Sailed from the Shore, where they took Ship, above 25 or 30 Furlongs, which is but little more than a League. Then ſaw they Jeſus walking upon the Water, and coming near them, they cryed out for fear, ſuppoſing him to have been a Spirit. But he ſaid unto them, *Be of good Courage, it is I, be not afraid.* Peter *anſwered him, Lord, if it be thou, Bid me come unto thee on the Water:* Jeſus ſaith unto him, *Come:* And *Peter* went immediately out of the Ship, and walked upon the Water to meet Jeſus. But the Wind being boiſterous, and high, he was afraid, and immediately beginning to ſink, he cryed out, *Lord ſave me.* Jeſus took him then by the Hand, ſaying to him, *Oh Man of little Faith, why didſt thou doubt?* As ſoon as they were come into the Ship, the Wind ceaſed, and immediately

diately they were at the Land, whether they were going. All theſe Miracles opened the Eyes of the Diſciples, who had not ſufficiently conſidered upon the Miracles of the Five Loaves. They were aſtoniſhed at ſo great Miracles, and acknowledged the Author of them, *to be the Son of God*, and they came to him, and Worſhipped him under that Title. As ſoon as they were come out of the Ship, the People of the place, where they landed, which was the Country of *Genneſareth*, knew him, and went to tell it through all the Land. So that wherever he went they brought the ſick People in Beds from all adjacent Places, and layed them in the Streets, praying him to permit them to touch, if it were but the Border of his Garment; and all that touched him, were Cured. Book III

III. *Jeſus in an Excellent Diſcourſe, proves that he himſelf is the Living Bread and Food of Souls.*

Jeſus having thus withdrawn himſelf, all the People, whom he had ſo Miraculouſly Fed with Five Loaves, were much troubled to know what was become of him: They had ſeen the Apoſtles go into the Ship to paſs over the Water, but Jeſus did not embark with them, and there was no other Ship there. The next day, as ſoon as they knew that he was not on that ſide, they took Ship, and went to *Capernaum* to ſeek him. And when they had found him, they ſaid unto him, *Maſter, when cameſt thou hither?* for they could not imagine, how he got over the VVater. He anſwered them, *Ye ſeek me*, becauſe ye were fed with the Loaves. Labour for another ſort of nouriſhment, that periſheth not, but continueth to eternal Life, *which the Son of Man ſhall give you.* Jo. 6. 22, ... 71.

They immediately asked him, what VVorks acceptable to God, they muſt do, that they may obtain

Book III tain this Food. He anſwered them, *This is the Work of God, to believe on him, whom he hath ſent.* But ſay they, what Miracle doſt thou Work, that we may believe on thee? Our Fathers did eat Manna in the Wilderneſs, which the Scripture calls the Bread of Heaven: As if they had ſaid, Thou haſt indeed Fed 500 Men; but thou didſt it but once: *Moſes* fed Six Hundred Thouſand Men, for Forty Years together with Manna, that fell from Heaven. Canſt thou do any thing greater than *Moſes* did? Jeſus anſwered them, verily I ſay unto you, Moſes *did not give you the true Bread from Heaven, but 'tis my Father that giveth it; and this Bread is he, that came down from Heaven, and giveth Life unto the World.* They ſaid unto him, *Lord, give us this Bread for ever.* He anſwered them: *I am the Bread of Life, he that cometh to me, ſhall never hunger, and he that believeth on me, ſhall never thirſt.* By which words we are to underſtand, That Jeſus is the ſpiritual Food of thoſe Souls that eat him, believing on him by a lively Faith, which works by Love, and by thus eating him, they obtain that happy Life, with which they ſhall be fully and eternally ſatisfied.

Then he adds, that altho' they had ſeen, and been witneſſes of ſo many Miracles, which he had done, yet they did not believe on him, and by reaſon of their Infidelity they ſhould loſe the great advantage, which all thoſe, which his Father ſhould bring unto him ſhould enjoy, *viz.* to be raiſed up at the Laſt Day, and inherit eternal Life. Nevertheleſs the *Jews* murmured againſt him, ſaying, *Is not this the Son of* Joſeph? *Do not we know his Father and Mother? Why then doth he tell us, that he came down from Heaven?* Jeſus was ſo far from mollifying or recanting theſe Truths, tho' they were offended at them, that on the contrary, he confirms them more ſtrongly, and having proved

proved from Scripture, that they ſhould be taught of God; that all, whom his Father teacheth, ſhall come unto him, and that they themſelves did not come unto him, becauſe they did not underſtand the Voice of him that ſent him, He tells them again, that he is *the Bread of Life*; that the Manna did not keep them from dying, who eat of it; but his fleſh was the true Bread, that came down from Heaven, which giveth Life to all that eat of it. Book III

Theſe laſt words made them the more averſe to him, and they diſputed among themſelves, how he could give them his Fleſh to eat? Nevertheleſs, he purſued his Diſcourſe and tells them, *that his fleſh is meat indeed, and his blood is drink indeed*, that they have no Life in them, if they eat not his Fleſh, and drink his Blood; and that he that feeds on them, ſhall be raiſed up at the Laſt Day, and obtain eternal Life. Laſtly, he teaches them what great effects his Body ſhould work in the Souls of all thoſe that receive it worthily, ſaying to them, *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, and he ſhall live by me, as I live by my Father, which hath ſent me.*

Theſe ſublime Truths, which he taught in the Synagogue at *Capernaum* offended many of the *Jews*; yea, ſeveral of his Diſciples, having hard them, ſaid, Theſe words are very heard, and unintelligible, who can patiently hear ſuch Doctrin as this, much leſs believe it? But they underſtood them in a literal, which were meant in a Spiritual ſenſe only. They thought, ſaith St. *Auſtin*, that if they eat his fleſh, they muſt cut it in pieces, as the fleſh which is ſold in the Market is. They were not ſenſible, that beſides the manner of eating Jeſus Chriſt by Faith, they might alſo really eat him in the Euchariſt under the Figure of Bread, a way wherein there is nothing affrighting. But inſtead

Book III of believing all, that he, who was the Truth it ſelf, ſaid unto them, by attending to his Explication of what they did not underſtand, they were offended at his Speech, and withdrawing themſelves from following him, would be his Diſciples no longer.

The Apoſtles were wiſer than theſe deſerters; for Jeſus having ſaid unto them, *Will ye alſo leave me? Peter* anſwered for them all, *Lord, to whom ſhould we go? thou haſt the words of Eternal Life, and we believe and know, that thou art the Chriſt the Son of God.* Nevertheleſs among theſe Twelve, which adhered ſo firmly to him, there was one which ſhould afterwards betray him, which was *Judas Iſcariot*: Jeſus knowing it, foretold the Infidelity and Treachery of that Apoſtle, ſaying, *Have not I choſen you Twelve? And yet one of you is a Devil, and a Wicked Traytor.*

## IV. *The Phariſees complain, that his Apoſtles did eat with un-waſhed Hands.*

Jo. 6. 4. The Paſſover was nigh at hand, when Jeſus multiplyed the Bread, and made the former Diſcourſe. It appears by this Relation of St. *John*, that he went not up to *Jeruſalem* to Solemnize that Feaſt according to the Cuſtom, for that Evangeliſt ſays, that after this he remained in *Galilee*, not daring to go into *Judea*, becauſe the *Jews* ſought to put him to Death. Then the Scribes, and Phariſees, which were of *Jeruſalem*, came unto him; and having obſerved, that his Diſciples did not ſcruple to eat their Meat with unwaſhen Hands, they complained of them to him. Not that there was any commandment of the Law, enjoyning them to waſh their Hands before they eat; but the Phariſees had annexed ſeveral Humane Traditions to the Law, which they were more exact

Matt. 15. 1,—20.
Mar. 7. 1,—23.

exact in the obſervance of, than the Law it ſelf. For this reaſon it was that they ſaid unto Jeſus, *Why do thy Diſciples break the Tradition of the Elders in not waſhing their Hands, when they eat their Food?* Jeſus asked them again, *Why do you your ſelves tranſgreſs the Law of the Lord by following your Traditions?* As for example, Why do you perſwade Children to think that they do a Work acceptable to God in giving him Offerings, altho' they ſuffer their Father and Mother to be in want? thus making them to prefer an Humane Tradition before the Commandment of God, which injoyns Children ſo expreſly to Honour, and Support thoſe, from whom they have received Life. Book III

Then he ſhews them, that notwithſtanding all their Ceremonial obſervances, they were the Hypocrites, of whom God ſpeaks by the Prophet *Iſaias*; *This People honoureth me with their Lips, but their Heart is far from me.* Laſtly, he calls to the People, and ſaith unto them with a loud Voice, *Hear ye this, and underſtand my ſayings. Nothing from without a Man, entring into his Body can defile him; but that which cometh out of the Man, defileth the Man.* Upon this his Diſciples came unto him, and told him, that the Phariſees were offended at his Words. But he anſwered them, *Every Plant, that my Heavenly Father hath not planted, ſhall be rooted up: Let them alone*, they are blind leaders of ſuch as are as blind as themſelves, with whom they ſhall *fall into the Ditch*, and ſo periſh eternally together. Iſai. 29. 13.

Then he went into an Houſe, and his Diſciples deſired him to explain to them his meaning in thoſe Words, *Nothing that entreth into a Man, defileth the Man, but that which cometh out of the Man, defileth the Man.* He unfolded the Parable to them, and taught them, that every thing that

Book III

entreth into the Body of a Man is Food, which cannot defile the Man; but that which comes out of his Heart, are evil thoughts, adulteries, false-witness, and generally all Sins. And these are the things which defile a Man, and not to eat with unwashen Hands, which is a mere outward and Ceremonial Rite.

### V. *Jesus frees a Damsel possessed with a Devil.*

Matt. 15. 21,--28. Mark 7. 24, --- 30.

Jesus departing thence, went into the Coasts of *Tyre* and *Sidon*; and entring into an House endeavoured to conceal himself, but an Heathen Woman, which the Gospel calls a *Canaanite*, because she came out of *Phenicia*, the Ancient Habitation of the *Canaanites*, discovering where he was, came to him, crying out and saying, *O Lord, thou Son of David, have mercy on me, my Daughter is grievously vexed with a Devil.* He answered not a Word; but when his Disciples prayed him to free them from her troublesome Importunities and Cryes by granting her desire, he answered them; *I am not sent but to the lost Sheep of the House of* Israel, *i. e.* the *Jews.* But she was not at all discouraged at this denial, but on the contrary, as if she had been emboldened by it, she goes to him, throws her self down at his Feet, and adoreth him, saying, *Lord, help me.* He saith to her, *Let the Children be first filled: for it is not fit to take the Childrens Bread, and cast it unto Dogs.* She replyed, *True Lord, but yet the Dogs eat the Crumbs that fall from the Childrens Bread.* Then said he unto her, *O Woman, great is thy Faith, be it unto thee, even as thou desirest: Go thy way, for this saying the Devil is gone out of thy Daughter.* Then the Woman went home, and found her Daughter layd upon the Bed, and perfectly freed from the Devil.

VI. *Jesus*

## VI. *Jeſus Cures a Man Blind and Dumb.*

Jeſus being returned, came to a place near to the Lake, where they brought to him a Man Blind and Dumb, *beſeeching him to lay hand upon him. And he took him aſide from the Multitude, and put his fingers in his ears, and ſome of his ſpittle upon his Tongue.* Then lifting up his Eyes to Heaven, he ſighed, and ſaid unto him, *Ephatha*, which in the *Syriack* Language ſignifieth, *Be open, and Looſed. And immediately the Mans Ears were opened, and his Tongue was unlooſed*, ſo that he heard, and ſpake plain. Jeſus forbad thoſe, who had been witneſſes of this Miraculous Cure, to ſpeak of it to any Perſon; but the more he Charged them, the more they publiſhed it, and in their aſtoniſhment ſaid, *He hath done all things well, he hath made the Deaf to hear, and the Dumb to ſpeak.*

Mark 7. 31—37. Matt. 15. —— 29.

## VII. *Jeſus Feeds Four Thouſand with Seven Loaves.*

Then Jeſus went up into a Mountain, and great Multitudes of People came unto him, bringing with them Perſons ſick of all manner of Diſtempers, whom they laid at his Feet, and he healed them all, inſomuch that they glorified God for the Wonders which they had ſeen, and could not but follow him, who confirmed the ſaving Doctrin, which he had Taught, with ſo many Miracles. It ſeems that they had forgotten to bring Food with them, which Jeſus knowing, ſaid One day to his Diſciples, *I have compaſſion on this People, becauſe they have been with me this three days already and have nothing to eat. I will not ſend them away faſting, for fear they faint by the way: for ſome of them have come a great way.* His Diſciples ſaid unto him, how can we provide Bread enough

Matt. 16. 32,—37. Mar. 8. 1, —— 9.

Book III enough to ſatisfie ſo great a Multitude in this Deſert place? He asked them, *How many Loaves have ye? They ſaid unto him, Seven, and a few ſmall Fiſhes. He commanded all the People to ſit down; he Bleſſed, and diſtributed to them the Seven Loaves, and the Fiſhes, and Fed Four Thouſand Perſons ſo fully, that they filled Seven Baskets with the Fragments that remained.*

VIII. *The Phariſees deſire a Sign, Jeſus refuſes to give them any.*

Matt. 16. 1, — 12. Mark 8. 10, — 21. Luke 12. 54, — 57. As ſoon as Jeſus had ſent the Multitude away, he entred into a Ship with his Diſciples, and went into the Countrey of *Dalmanutha*, which lyes on the Eaſt-ſide of the Lake of *Genneſareth*, between *Geraſa* and *Chorazin*, upon the Coaſts of *Magdlaa*. Then the Phariſees and Sadducees came to tempt him, and Diſputing with him, asked of him again to ſhew them ſome Prodigy in the Air. But inſtead of doing what they required of him, who were ſo incredulous, and ſelf-conceited, that they would not be convinced by ſo many Miracles, as they had ſeen him do, he reproved them becauſe they could foretell, whether it would be Cold, or Hot, by the different alterations of the Air, as alſo whether it will Rain, or be fair Weather, but could not diſcern that which is Right, nor acknowledge by ſo many viſible Signs, that the happy time of the Meſſiah's coming is now arrived. Then ſighing deeply in his Spirit, he returned them the ſame anſwer, which he had given to the like queſtion. This wicked and adulterous Generation ſeeketh after a Sign, and Prodigy, but there ſhall no Sign be given to it, but the Sign of the Prophet *Jonas*.

Then he left them, and ſailed back again with his Diſciples, to whom in their paſſage, he ſaid, *Take*

*Take heed, and beware of the Leaven of the Phariſees, and Sadducees, and of the Leaven of* Herod. The Apoſtles, thought that he had ſpoken of Leaven, becauſe they had forgotten to take Bread along with them, and had but one Loaf in the Ship; whereupon he reproves them for their little Faith, for their inconſiderateneſs upon all that he had done among them, for the blindneſs of their heart, which hindred them from underſtanding, and profiting by all that he had done in their preſence; and Laſtly, for their forgetfulneſs of all that they had hard, and ſeen. He asked them, How many Baskets full of the five Loaves, with which he fed Five Thouſand, they took up? and of the Seven Loaves, wherewith he fed Four Thouſand? and Teaches them, that inſtead of buſying their minds, as they did, with the Bread, that nouriſheth the Body only, and of providing for their Temporal Wants, which he could provide for, when, and how he pleaſed, they ſhould particularly attend to the Heavenly Doctrins, which he Taught under the Name and Vail of things Natural, and ſo to conceive, that the Leaven he ſpeaks of, is the corrupt Doctrin of the Phariſees and Sadducees.

IX. *Jeſus heals a Blind Man at* Bethſaida.

When they were come to *Bethſaida*, they brought a blind Man to him and prayed him to touch him. *And he took the blind Man by the Hand, and leading him out of Town, he anointed his Eyes with ſpittle, and layd his Hands upon him, and asked him, if he ſaw any thing.* The blind Man anſwered him, *I ſee Men walking, but they ſeem to me like Trees. Jeſus then put his Hands again upon his Eyes,* and the blind Man began to diſtinguiſh Objects better and better, till he came to a perfect ſight. Then the Son of God ſent

Mark 8. 22, — 26.

Book III ſent him to his own Houſe, forbidding him to tell any Man what had happened unto him.

### X. *S.* Peter *confeſſeth, That Jeſus Chriſt is the Son of God.*

Matth. 16. 13 — 20 Mark 8. 27 — 30 Luke 9. 18 — 20.

Jeſus went from thence with his Diſciples, and aſcending up towards the Head of *Jordan*, he went into the Towns adjoyning to *Cæſarea Philippi*, a City ſituate upon the ſame River, on the South-Side of *Galilee*. By the Way he asked them, What Men ſaid of him? They anſwered him, That ſome took him for *John the Baptiſt*, *others for* Elias, *others for* Jeremiah, and laſtly, *others for one of the* old *Prophets*, riſen from the Dead. *But*, ſaith he to them, *whom, ſay ye, that I am?* *Peter* anſwered, and ſaid, *Thou art the Chriſt, the Son of the living God.* Whereupon Jeſus ſaith unto him, *Bleſſed art thou*, Simon *Son of* Jonas, *for Fleſh and Blood hath not revealed this*, that thou haſt ſaid, *unto thee, but my Father which is in Heaven: And I alſo ſay unto thee, That thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it: And I will give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth ſhall be looſed in Heaven.*

### XI. *Jeſus foretels his Death to his Diſciples.*

Matth. 16. 20 – 28. Mark 8. 30 – 38. Luke 9. 21 22.

Jeſus, after this Diſcourſe, forbids his Diſciples to publiſh it, that he was the Son of God: and then begins to tell them, what he muſt ſuffer, as he was the Son of Man: He declares unto them, That he muſt go to *Jeruſalem*, and be there diſowned by the Jewiſh Governours, Chief Prieſts and Scribes, ſuffer many Cruelties and Indigni-

ties

ties from them, be put to Death, and raiſed again the Third Day: *Peter*, who by reaſon of the great Love he had for his Lord and Maſter, could not endure to hear this Diſcourſe, took him aſide and reproved him; ſaying, God forbid that ſuch Things ſhould befal thee, Lord. But Jeſus rebuking him, for giving him ſuch Council, which though it teſtified much carnal Love and Affection to him, did ſo plainly oppoſe the Sacred Purpoſe of God, in redeeming Man, ſaid unto him, before all his Diſciples, *Depart from me, Satan, for thou art an Offence to me, for thou ſavoureſt not the things of God.* Book III

All this was tranſacted privately between Jeſus Chriſt and his Diſciples, but he called the People, and began to preach before them all, thoſe Truths which *Peter* did not underſtand, when he diſcouraged him from ſuffering Death; for he aſſerted it publickly, That if any Man will follow him, he muſt bear his Croſs all his Days: That to lay down his Life for him and the Goſpel, is the only way to be ſaved, and to ſeek ſalvation any other way, is to deſtroy himſelf, and that he gets nothing by the World that loſes his own Soul: That he ſhall hereafter come in his Glory, and render to every Man according to his Works, and then he will diſown them before his Father, who have been aſhamed of him and his Word before Men: And he adds, That there are ſome among his preſent Hearers, who ſhall not dye till they ſee him in his Kingdom, and in the Greatneſs of his Glory. Luke 9. 23—27.

XII. *Jeſus Chriſt is transfigured on the Mountain.*

The Promiſe, which Jeſus made in the laſt Words, he partly performed within Eight Days after, for he took *Peter*, and *James*, and *John* privately, and led them into a very high Mountain, Matt. 17. 1 — 13. Mark 9. 1 — 13.

Book III Luke 9. 28—36. tain, where he went to Prayers; and while he was at Prayers his Face became as radiant and ſhining as the Sun, and his Garments as bright as the Light, appeared as white as Snow. The Three Apoſtles in the mean while were aſleep, but when they awoke they ſaw their Maſter Transfigured, *i. e.* clear another Man from what they had ſeen him before, for they ſaw him in that Glory, in which he had promiſed to diſcover himſelf to ſome of them; aud they beheld alſo, with him, Two Men full of Majeſty, who talked with him concerning that Death which he ſhould ſuffer at *Jeruſalem*: They knew that theſe Two Men were *Moſes* and *Elias*; and when they were about going from Jeſus, *Peter*, that he might detain them with them, ſaid unto his Maſter, *Lord, it is good for us to be here, and if thou* pleaſeſt, *let us make Three Tabernacles, One for thee, and One for* Moſes, *and One for* Elias: But as he was thus ſpeaking, ſcarce knowing what he ſaid in his Tranſport, as the Goſpel obſerves, a bright Cloud over-ſhadowed them, and there came a Voice out of the Cloud, which ſpake theſe Words, *This is my beloved Son, in whom I am well pleaſed, hear him.* This Cloud and Voice filled the Three Diſciples with ſo great Fear, that they fell on their Faces, to the Earth: But Jeſus came to them, and comforted them, and raiſed them up: Then they lifted up their Eyes, and looking round about, they ſaw no Man, ſave Jeſus only.

As they were coming down from the Mountain, he commanded them to tell no Man what they had ſeen, till the Son of Man be riſen from the Dead. They obeyed this Command, but did not underſtand the Laſt Words; and they diſputed among themſelves about the Meaning of this Expreſſion, *Until the Son of Man be riſen from the Dead.*

The

The Diſciples having ſeen *Elias* with him in the Mount, took an occaſion to ask him, Why the Scribes and the Phariſees did aſſert, That that Prophet was to come before the Meſſias? Jeſus anſwered them, That *Elias* ſhall indeed come and ſhall be rejected and evil-intreated, as well as the Son of Man; yea, he adds, That he is already come, and that the Jews have done what they liſt to him, and ſo will they make the Son of Man ſuffer, as they have done his Fore-runner. This Anſwer plainly diſcovered to the Apoſtles, That the laſt *Elias*, of whom he had ſpoken, was *John* the Baptiſt, who had gone before the firſt coming of Jeſus Chriſt in the Spirit and Power of *Elias*, as *Elias* himſelf, in Perſon, ſhould go before the Second Coming of Jeſus Chriſt.

## XIII. *Jeſus heals a young Man, Lunatick and Dumb.*

The next Day, Jeſus being come to the Place, where the reſt of the Apoſtles were, he met a great multitude of Men, and the Scribes queſtioning with them: As for the People, as ſoon as they ſaw the Son of God, they ran to him, and ſaluted him, being full of Admiration and Joy. Jeſus then asked the Scribes, What was the occaſion and Subject of your Diſpute? but at the ſame Time came a certain Man to him, having broke through the Preſs, and kneeling down at his Feet, prayed him to have Pity on his only Son, whom he had brought unto him, becauſe his Diſciples could not cure him. This Child was a Lunatick, and poſſeſſed with a Devil, which made him Dumb and grievouſly tormented him; for when it ſeized upon him, it threw him down upon the Ground, caſt him often into the Fire or Water, and racked him with ſuch violent Convulſions, that he cryeth out,

Matth. 17. 14—21. Mark 9. 14 — 29 Luke 9. 37, —42.

Book III out, fomes, gnaſhes with his Teeth, and pineth away, and much bruiſing him, hardly departeth from him.

The Unbelief of the Jews, who did not as yet firmly believe in Jeſus Chriſt, though they had ſeen ſo many Miracles, was a greater and more dangerous Diſeaſe than this of the Lunatick, and was often an Impediment to the Miracles which Jeſus would have done. For this Reaſon it is that he would cure that, before he drive out the Devil, and therefore ſmartly touched that Wound, that the Men afflicted with it might feel it, ſaying; *O faithleſs and perverſe Generation, how long ſhall I be with you,* to convince you? *how long ſhall I ſuffer your Infidelity? will you never believe? Bring him hither to me.* The Child no ſooner ſaw him, but the Devil began to tear him with fierce Convulſions, and threw him down, where he rowled foaming. Jeſus asked his Father, How long it was ſince his Son began to be vexed after this manner? His Father anſwered him, From his Childhood; and added, *If thou canſt do any thing, have Pity on us and help us.* Jeſus ſaith unto him, *If thou canſt believe, all things are poſſible to him that believeth.* Immediately the Father of the Child cryed out with Tears, *Lord, I believe, help thou my Unbelief, i. e.* ſupply all the Defects of my Faith, to make it worthy to obtain a Cure for my Child. Then Jeſus rebuked the Devil, ſaying to him, *Thou Dumb and Deaf Spirit, I command thee to depart out of this Child, and to enter no more into him.* Then the Spirit cryed out, and much tore and rent the Child, and left him almoſt dead; but Jeſus, taking him by the Hand, lifted him up, and delivered him to his Father, perfectly cured: And all that were preſent beheld it with Admiration, and were amazed at the mighty Power of God.

When

When Jeſus was come into the Houſe, his Diſciples asked, Why they could not caſt out this Devil? He anſwered them, *Becauſe of your Unbelief*; adding, That if they had but one Grain of Syncere and Sound Faith, they might by their mere Word remove both Trees and Mountains: And then he ſays further, *That this kind* of Devil *goeth not out but by Prayer and Faſting*. The Apoſtles did, without doubt, profit by theſe Inſtructions, for S. *Luke* teacheth us elſwhere, That they addreſſed themſelves to their Maſter, and ſaid, *Lord increaſe our Faith.* Book III Luke 17.6 Luke 17.5

## XIV. *Jeſus foretels his Death, and pays Tribute.*

While the Multitude was in Admiration of the great things, that Jeſus did in all Places where he went, his Thoughts were mainly employed in fitting his Diſciples for the Diſgraces and Contempt of his Death: He tells them a ſecond Time of it, and deſires them to hearken with Attention to him, and think ſeriouſly of theſe Words in their Hearts; *The Son of Man ſhall be delivered into the Hands of Men, who ſhall put him to Death, and he ſhall riſe again the Third Day*: But they underſtood not that Saying, and yet this Prediction, which they could not fully comprehend, made them very ſorry, and caſt them into ſuch a Conſternation, that they durſt not ask him to explain it to them. Matth. 17. 22 27. Mark 9. 30 — 32 Luke 9 43—45.

They went through *Galilee*, and returned to *Capernaum*. Here the Receivers of a certain Tribute of Two Drachma's, *i. e.* Fifteen Pence an Head, asked *Peter* whether his Maſter did not pay Tribute? To whom the Apoſtle anſwered, That he did. As ſoon as he came into the Houſe, Jeſus prevented him, by asking him, Whether the Kings of the Earth exact Tribute of their own

Book III Children, or of Strangers. *Peter* anſwers, Of Strangers: Then Jeſus concludes, That the Children are exempted; leaving it to him to infer from thence, That he being the Son of God, was not obliged to pay Tribute to Men: Nevertheleſs, ſaith he, that we may not offend them, *Go thou, and caſt an Hook into the Sea, and take the Fiſh that ſhall be firſt catched, and open his Mouth, and thou ſhalt find a Piece of Mony* of Four Drachma's, or half a Crown's Value, *which give to them for thy ſelf and me.*

XV. *Jeſus checks the Ambition of his Diſciples.*

Matth. 18. 1 — 14. Mar. 9. 33 — 50 Luke 9. 46 — 50.

About the ſame Time, it came into the mind of the Diſciples of Jeſus, Who of them ſhould be greateſt, and they diſputed about it in the Way to *Capernaum*. Jeſus, knowing the Thoughts of their Hearts, asked them, when they came into the Houſe, What they diſputed about in the Way? but they durſt not anſwer him: But when he had called his Twelve Diſciples to him, they asked him in general, Who is the greateſt in the Kingdom of Heaven? He anſwered them, If any Man deſire to be firſt he ſhall be the laſt of all, and Servant of all. And having called a little Child to him, he took him, and ſet him by him; and taking him up in his Arms, he ſaid unto them, *Except ye become as little Children, ye ſhall not enter into the Kingdom of God*; and that whoſoever ſhall ſo humble himſelf, that he makes himſelf ſmall, as the little Child before them, he ſhall be the greateſt in the Kingdom of Heaven: And then adds, That who ſo ſhall receive one ſuch little Child in his Name, receiveth him, and he that receiveth him, received him that ſent him.

Hereupon *John*, the Son of *Zebedee*, ſaith unto him, Maſter, we ſaw a Man caſting out Devils in thy Name, and we forbad him, becauſe he would

not

not joyn himſelf and aſſociate with us. But Jeſus reproved this Action, and told him, That this Man would not readily ſpeak ill of him in whoſe Name he did Miracles; and that they ought not to look upon him as their Enemy, ſince he did not engage in any thing againſt them. Book III

Jeſus then turns his Diſcourſe to theſe little ones, *i. e.* to the humble, to whom he would have them make themſelves like, and pronounces a Wo againſt thoſe who ſhould be an occaſion of Falling or Scandal to them, declaring, That whoſoever ſhall offend one of theſe little ones, which believe in him, and whoſe Angels continually behold the Face of God in Heaven, it were better for him to be caſt into the Depth of the Sea, with a Milſtone about his Neck.

He adds, That the World is full of Offences, which will neceſſarily happen, but Wo unto him by whom they come: That, to avoid them, we muſt lay before Men the Torments of Hell, where the Worm, that gnaws the damned, never dies, and the Fire, that burns them, is never quenched; yea, is ſo far from conſuming them, that, on the contrary, 'tis like Salt to them, which preſerves them from conſuming, that they may be tormented eternally: That to ſecure themſelves from theſe terrible Puniſhments, we muſt take away every thing that is an occaſion of Falling; and if need require, cut off Feet or Hands, and pull out the Eyes, *i. e.* deprive our ſelves of thoſe things which may be moſt profitable and are moſt dear to us, when they become Means and Inſtruments of making us fall into any Sin.

## XVI. *Jeſus gives Rules for Correcting and Pardoning.*

Matt. 18. 15—35. Luke 17. 3, 4.

The Son of God, although he uſes his utmoſt Endeavours to keep out Scandals and Offences out of his Church, yet he will have us keep a due Charity and Compaſſion in our Hearts for thoſe that at any Time are the Cauſes of them: And for this Reaſon it is, that in the ſame Diſcourſe, made to his Diſciples, he gives us moſt excellent Rules to deal with ſuch Offenders by, both as to their Puniſhment and Pardon; for, in the firſt Place, he orders, That he, by whom any Offence cometh, ſhall be admoniſhed in private, by the Perſon offended, that, if it be poſſible, he may be gained by this means; but if a private Admonition have no effect upon him, it muſt be repeated before Two or Three Witneſſes; and if this prove alſo unſucceſsful, and to no purpoſe, we muſt accuſe him to the whole Church, and have no more Society or Commerce with him than with an Heathen and Infidel, if he contemn the Church's, as he hath all private Admonition. And, that the Church may ſeparate all thoſe from her Communion which may obſtruct and hinder the Salvation of her other Children, he hath promiſed her the Authority of Binding and Looſing, aſſuring her, That he will ratify and confirm in Heaven whatſoever ſhe ſhall pronounce and declare upon Earth.

In the ſecond place, he commands, when Admonition is ſucceſsful, to pardon the Offence received, and that Seven times a Day, if the offender repents of what he hath done ſo often; *i. e.* that we muſt always forgive him who is penitent and ſorry for his Fault; for *Peter* having asked Jeſus, How often he ought to pardon his Brother? whether

ther he ought to do it Seven Times? Jeſus anſwered him, *I ſay unto thee, not until Seven Times, but until Seventy Times Seven.* Book III

And, to ſhew him the Neceſſity and Advantage of ſuch a merciful Temper, which is always ready to pardon; he propounds a Parable of a King, who calling his Servants to an account, found One that owed him ſo great a Sum that he was not able to pay it, *viz.* Ten thouſand Talents, or a Million eight hundred and ſeventy five thouſand Pounds; whereupon he commanded him to be ſold, and his Wife and Children, and all that he had: But this Servant falling down at his Feet, begged his Mercy and Patience, and he forgave him the Debt. This Wretch was no ſooner gone out, but he met one of his Fellow-Servants, who owed him a ſmall Debt, *viz.* an Hundred Pence, which is about Three Pounds, Two and Six Pence of our Mony, he takes him by the Throat, and would give him no Time for Payment, though he earneſtly deſired Patience, but caſt him into Priſon. The King hearing this, called this ungrateful Servant, reproved his Cruelty, and delivered him to the Tormentors, till he ſhould pay all he owed. Jeſus himſelf made the Application of his Parable, ſaying, So ſhall my heavenly Father uſe every one of you, if ye do not from your Hearts forgive his Brother the Offences which he hath ſuffered from him.

## XVII. *Jeſus goes to* Jeruſalem, *to the Feaſt of Tabernacles.*

While Jeſus thus inſtructed his Diſciples in *Galilee*, ſome of his Kindred, that did not believe on him, being uneaſy, that he confined himſelf ſo much to one Province, urged him to ſhew his Miracles more publickly at *Jeruſalem*, the Capital John 7. 1 — 19.

Book III City of *Judea*, for which he could not have, as they thought, a fitter Opportunity than the preſent Feaſt of Tabernacles; for the Jews had Three ſolemn Feaſts every Year, which they were all obliged to go to *Jeruſalem* to celebrate; upon which account, an innumerable Multitude of People met together, in that City, upon thoſe Days: Theſe Three Feaſts were, the Paſſover, Pentecoſt, and the Feaſt of Tabernacles; This laſt was kept on the Fifteenth Day of *September*, and continued Eight Days, in which the Jews dwelt in Tents made of the Boughs of Trees, in remembrance of thoſe Tents or Tabernacles, in which they dwelt ſo long Time in the Deſert, when they came out of *Ægypt*.

Lev. 23. 34.

This Feaſt drawing near, Jeſus's Kindred, who were much diſturbed that Jeſus had never yet been at *Jeruſalem*, neither at the Paſſover nor at Pentecoſt, endeavoured to perſwade him to go thither, at leaſt at the Feaſt of Tabernacles, to make himſelf known unto the World, and not to deprive thoſe Diſciples of his, that dwelt in that City, of the happy Sight of his Miracles. He anſwered them, That they might go to *Jeruſalem* when they pleaſed, but, as for himſelf, he muſt be wary and cautious what he did, becauſe he had many Enemies; that the World, which had nothing to object againſt them, hated him, becauſe he reproved their ſinful Actions: *Go ye* therefore, ſaith he, *up to this Feaſt, I will not go up yet, with you*; *i. e.* ſo publickly, *for my Time*, to appear in that manner, *is not yet fully come*: He let them go therefore without him, but he went himſelf ſoon after, but, as it were, in ſecret, taking his Way through the midſt of *Samaria*.

XVIII. *Jeſus*

## XVIII. *Jeſus heals Ten Lepers.*

Jeſus paſſing by a Town of *Samaria*, ſaw Ten Lepers, that ſtood afar off, and lifting up their Voice, ſaid, *Jeſus*, our *Maſter*, *have mercy on us*; And Jeſus commanded them to go, and ſhew themſelves to the Prieſts: Which they obeying, were cured in the Way. One of them, who was a Samaritan, and conſequently a Stranger, in reſpect of the Jews, as we have already obſerved, immediately returned back and glorified God, caſting himſelf upon his Face at Jeſus's Feet, to give him Thanks for the Reſtitution of his Health. Jeſus, to make known the Gratitude of this Man the more, ſaid, in a kind of Aſtoniſhment, *Were there not Ten cleanſed? Where then are the other Nine?* It is ſtrange that none of them ſhould return to give God Glory for ſo great a Mercy, but this Stranger: And he ſaid unto him, *Ariſe, and go thy Way, thy Faith hath made the whole.* Luke 17. 11 — 19

## XIX. *Jeſus teaches in the Temple.*

In the mean time, the Jews enquired after Jeſus, at *Jeruſalem*, at the beginning of the Feaſt, and had much Diſcourſe about him, ſome ſaying, That he was a good Man, others, that he was a Deceiver. About the middle of the Feaſt he came to *Jeruſalem*, and taught in the Temple, to the great Wonder of the Jews, who could not imagine how he came to have ſo perfect a Knowledge of the Scripture, becauſe they had never ſeen him ſtudy it: Whereupon he tells them, That he ſpeaketh not of himſelf, and if they were deſirous of doing the Will of God, they would eaſily acknowledge, that his Doctrin proceeded from God that ſent him, and whoſe Glory he ſought after; John 7. 11 — 53

Book III but becauſe they obſerved not the Law, inſtead of receiving the Truth he ſpake they ſought to put him to Death. The People then cryed out, Thou haſt a Devil, who goeth about to kill thee? Jeſus puts them in Mind of that Man, who had a Diſeaſe Thirty ſix Years, whom he cured on the Sabboth Day; for which, though they themſelves Circumciſe Men on the Sabboth Day, and do not think that they have broken the Law of *Moſes*, yet they were ſo implacably incenſed againſt him, that they had taken up a Reſolve to ſlay him.

John 5. 1—16.

Some People of *Jeruſalem*, who knew how their Magiſtrates and Grandees hated him, wondred to ſee him ſpeak ſo freely, no Man queſtioning or oppoſing him, and ſaid, Are they convinced that this is really the Chriſt? Nevertheleſs, add they, No Man knows whence Chriſt comes, but we know whence this Man is. Then cryed Jeſus with a loud Voice in the Temple, *Ye know me, and ye know whence I am, yet I am not come of my ſelf, and ye know not him that ſent me:* Thus reproving them, for looking upon his Earthly Original, as Man, but did not know his Divine Original, which he had from God, whoſe Son he was from all Eternity.

Then ſeveral of the People believed on him, being convinced, by the greatneſs of his Miracles, that he was the Chriſt: But the Prieſts and Phariſees ſent Officers to take him. Jeſus, who could not ſuffer but at the Time prefixed by his Father, ſaid unto the Officers, *Yet a little while I am with you, and then I return to him that ſent me; ye ſhall ſeek me and ſhall not find me, and whither I go ye cannot come.* The Jews did not underſtand theſe Words, but thought that he threatned them to leave *Judea*, and go to teach the Gentiles.

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The Officers did not take him, becauſe his Time was not come; and, in the laſt Day of the Feaſt, he cried out with a loud Voice, *If any Man thirſt, let him come unto me and drink; Whoſoever believeth in me, out of his Belly ſhall flow Rivers of Living Water*, which he meant of the abundant Graces of God's Holy Spirit, which ſhould be poured out upon the Souls of thoſe that believe in him, after he ſhould be entred into his Glory.

Nevertheleſs, the People were much divided in their Opinions about this Saying, for ſome took him for a Prophet, others acknowledged him for the Meſſias, and others, who knew not that he was born at *Bethlehem*, could not believe him to be the Chriſt, becauſe they knew that Chriſt ſhould not come out of *Galilee*, but out of the Town of *Bethlehem*, and from the Family of *David*. Then the Prieſts and Phariſees asked the Officers, whom they had ſent to take him, Why they had not brought him? They gave them no other Anſwer but this; *Never Man ſpake like this Man*. The Phariſees asked them, If they were ſo ſimple as to be lead away with ſuch a Seducement, and follow the Error of the curſed Populacy, leaving the Phariſees and Grandees, who being Learned and Judicious, have none of them believed on him?

Upon this, *Nicodemus*, that Phariſee that came to Jeſus Chriſt by Night, told them, That the Law doth not permit them to condemn any Man before an Hearing. But they anſwered him, Art thou alſo a Galilean, *i. e.* a Diſciple of this Man of *Galilee*? From whence they affirmed, That there never was a Prophet that roſe out of *Galilee*. Thus the Aſſembly parted, without doing any thing to him; and every Man returned to his own Houſe.

XX. *Jeſus*

XX. *Jeſus ſaveth a Woman taken in Adultery.*

John 8. 1—11. Jeſus departing from *Jeruſalem* from this Feaſt, went up into a Mountain, called the Mount of *Olives*, (which is diſtant from *Jeruſalem*, about the ſpace of a Sabboth-days Journey, which is ſomething leſs than two Miles) and as ſoon as it was day, he returned again from thence to the Temple, where being ſat down, he began to inſtruct the People that were gathered about him. Then the Scribes and Phariſees brought a Woman to him, who had been taken in Adultery, and ſetting her before him in the midſt of the People, ſaid unto him, *Maſter, This Woman was taken in Adultery.* Lev. 20. 10. Now *Moſes* in his Law commanded us to Stone Perſons found Guilty of that Crime: *But what ſayeſt thou?* This Queſtion they put to him, that they might have an occaſion to accuſe him, either of uſing too much Cruelty towards Sinners, if he had commanded the Law to be executed upon her, or of nulling the Law, if he ſhould pardon her. But Jeſus inſtead of Anſwering them, *ſtooped down, and Wrote with his Finger upon the Ground.* But they continuing to ask him, he raiſed up himſelf, and ſaith to them, *He that is without Sin among you, let him caſt the firſt Stone. Then ſtooping down he Wrote upon the Ground*, as before. But they being amazed at this unexpected Anſwer, *and convicted by their own Conſciences, went away One by One.* Jeſus being left alone with the Woman, asked her, *Where are thine accuſers? Hath no Man condemned thee?* ſhe anſwered him, *No man, Lord.* He ſaith unto her, *Neither do I condemn thee: Go, and Sin no more.*

XXI. *Jeſus*

## XXI. *Jeſus remains in the Temple Teaching. The* Jews *go about to Stone him.*

The *Jews* hated Jeſus every day more and more, but that did not deterr him from Preaching the Truth undauntedly to all. He tells them, *That he is the Light of the World, and if they follow him, they ſhall not walk in Darkneſs.* Hereupon the Phariſees replyed, that the Teſtimony, which he gave of himſelf, was not worthy of Credit. But he demonſtrates, that they judged amiſs, and the Teſtimony which he gave of himſelf, was not therefore leſs to be believed, becauſe it was confirmed by the Teſtimony of his Father, who wrought ſo great Miracles by him. They then asked him, *Where his Father was?* He anſwered them, *That they knew not his Father*, becauſe they would not acknowledge his Son. He added moreover and ſaid, *I go my way, and ye ſhall ſeek me, and ſhall dy in your Sins, Whither I go, ye cannot come.* And becauſe they thought he would kill himſelf, that they might not follow him, hereupon he tells them, *That he was not from below*, as they are, *but from above*, and that if they did not believe in him, *they ſhould dye in their Sins.* They then asked him, *Who he was?* He anſwers, *That he was the Son of God?* but in ſuch words, as they did not underſtand. He adds, That when they have lifted him up on high (by which he means the Croſs, to which he was to be faſtned) they ſhould believe him, and know, that he had done nothing of himſelf, nor ſaid any thing but what he hath heard of his Father. Jo. 8. 12...59.

Theſe Truths, which blinded the Proud, enlightned ſeveral other Perſons, who believed on him, to whom he ſaid, *That if they would continue firm in the Obſervation of his Word, then they ſhould*

Book III *ſhould be his Diſciples indeed. That they ſhould know the Truth, and the Truth ſhould make them free.* The *Jews* reply'd that they never were Servants, *but free*, as being the Children of *Abraham*. He anſwers them, *That every one that commits Sin, is the Servant of Sin*, and that they could not be truly free, unleſs he made them free. That they were indeed *Abrahams* Children according to the fleſh, but that in rejecting the Truth and ſeeking to Kill him, who had told them the Truth, they did not do like *Abraham*, but made themſelves the Children of another Father, by following his Example and imitating him. They maintain'd, that in that ſenſe they had no other Father but God; but Jeſus tells them again, That if they were the Children of God, they would hear God's Word, and Love his only begotten Son, *whom he hath ſent.* That Murther and Lying being the Works of the Devil, thoſe People, who ſought to deſtroy a Man, whom they could not prove Guilty of any Crime, and who had told them the Truth, had the Devil for their Father. They made no reply to this, but by railing at him, Calling him a *Samaritan*, that hath a Devil. Jeſus anſwered them plainly, *I have not a Devil, but honour my Father*; adding, that there is another that will do him Juſtice, becauſe he ſeeketh not his own Glory. Afterwards he ſaith, *That he that keeps his Word ſhall never dye*, which he means of Eternal Death. But the *Jews*, who underſtood it of the Death of the Body, took occaſion to inſult over him, asking him, *Whether he was greater than* Abraham, *and the Prophets*, that he could preſerve them from Death, that keep his Commandments, which theſe great Men could not avoid, and therefore deſire him to tell them, what manner of Man he would have them to take him for. He anſwers them again, That he honoured not himſelf, but derived all his Honour

Honour from his Father, whom they worſhipped as their God, but know him not. That as for *Abraham*, whom they were always bragging of, he had earneſtly deſired to ſee the Coming of him, whom they contemned, which he ſaw, and was filled with great Joy. They replyed, *Thou art not yet Fifty Years Old, and haſt thou ſeen* Abraham? He anſwered them, *Verily, verily I ſay unto you, before* Abraham *was, I am.* Upon this they took up Stones to caſt at him, but he hid himſelf, and went out of the Temple eſcaping the Fury of his Enemies for that time, that he might expoſe himſelf to all their Malice and Rage, when his time appointed by his Father for him to ſuffer, was come. Book III

XXII. *Jeſus gives ſight to a Man born Blind.*

Jeſus, as he paſſed the Streets of *Jeruſalem*, ſaw a Man ſitting in the Streets, who was Blind from his Birth, and his Diſciples asked him, whether it was his own, or his Parents Sin, that was the cauſe of his Blindneſs? He anſwered them, that he was not made Blind for any Sin, that either himſelf, or his Parents had committed, but that God might manifeſt the more the wonderful Works of his Power. He adds, that it is his Office to do theſe Works, in the time allowed him for it, and that ſo long, as he is in the World, *he is the Light of the World.* After this anſwer, *He ſpat on the Ground, and having made Clay with the ſpittle, he rubbed the eyes of the Blind Man with it, and ſent him to waſh them, to the Pool*, called the Pool of *Silom*, where as ſoon as he had waſhed, *he ſaw clearly.* His Neighbours, and all thoſe that knew him when he was Blind, and ſat in the Streets begging, could not believe what they ſaw, but doubted whether he was the ſame Man, or one like him. But he told them all, that it was he himſelf: John 9. 1—41.

Book III ſelf: And further related to them, *That a Man called Jeſus had reſtored his ſight.* They asked him, *where he was?* but he ſaying, *that he could not tell*, they carryed him to the Phariſees, who alſo themſelves examined him, and he related to them, how the thing happened.

It was the Sabboth-day, on which Jeſus healed this Blind Man, which was the cauſe, that ſome of the Phariſees ſaid, *This Man is not of God, becauſe he keepeth not the Sabboth.* But others could not believe that a Wicked Man could do ſo great Miracles, ſo that there was a great Diviſion among them. Then they asked the Blind Man, what he thought himſelf? He anſwered, that he looked upon Jeſus *as a Prophet.*

All theſe things much aſtoniſhed the *Jews*, and they would not believe it, till they had called the Father and Mother of the Blind Man of whom they enquired, *Is this your Son, whom ye ſay was born Blind? how then doth he ſee clearly?* But they fearing the *Jews*, and knowing the Reſolution, that they had made, to put every Man out of the Synagogue, who ſhould acknowledge, *that Jeſus was Chriſt*, anſwered freely, *We know that this is our Son, and that he was born Blind, but we are ignorant by what means he ſeeth, or who hath opened his Eyes: He is of Age, ask him, he ſhall anſwer for himſelf.* Wherefore they called the Blind Man the ſecond time, and ſaid unto him, *Give God the Glory; we know that this Man is a Sinner, and a Wicked Man.* He anſwered them, *I cannot tell whether he be a ſinner*; but this I know, that whereas I was Blind, *I now ſee clearly.* They asked him again, *how he had received his ſight?* And he anſwered them, *I have already told, and ye did not mind it, why would you hear it again? Are you deſirous to be his Diſciples?* Then were they enraged againſt him, and reproaching him, ſaid unto him, *Thou art one*

*of*

*of his Diſciples, but we are* Moſes's *Diſciples. For we know that God ſpake to* Moſes, *but as for this Man, we know not whence he is.* The Blind Man reply'd, That it was very ſtrange, that they ſhould not know, that a Man, who hath ſo Miraculouſly opened the Eyes of one Born Blind, a thing the like to which was never heard of ſince the World began, muſt needs be from God. At this they caſt him out of their Aſſembly with diſgrace, ſaying, *Thou waſt altogether born in Sin, and doſt thou undertake to teach us?*

Jeſus heard that they had thus expelled him, and meeting him he ſaid unto him, *Doſt thou believe on the Son of God?* He anſwered him, *Who is he, Lord, that I may believe on him?* Jeſus ſaith unto him, *Thou haſt ſeen him, and it is he that ſpeaketh to thee:* He anſwered him, *Lord I believe, and immediately fell down at his Feet, and Worſhipped him, as the Meſſias.*

Jeſus adds, that he came into the World to exerciſe an amazing Judgment, that the Blind may ſee, and they that ſee, may become Blind, *i. e.* that they whoſe Pride hinders them from acknowledging their Spiritual Blindneſs may be blinded ſo as not to ſee the Truth: for ſome of the Phariſees having demanded of him, whether they alſo were blind? He anſwered them, *If ye were blind, ye ſhould have no Sin,* but becauſe ye aſſert that ye ſee, *therefore your Sin remaineth.* As if he had ſaid according to the explication of St. *Auſtin*, If ye were ſenſible of your Blindneſs, ye would deſire Cure, and he would pardon your Sins; but your Sins remain, becauſe you are Wiſe and Holy in your own conceit, and ſo think you have no need of any Perſon to Illuminate and Sanctify you.

## XXIII. *Jeſus proves himſelf the Good Shepherd.*

John 10. 1—21. Jeſus having thus ſubdued the Vanity of thoſe Proud Men, who undertake to lead and guide others, being Blind and Ignorant themſelves, he Propounds to them under the Parable of a Shepherd and his Sheep, three different Characters of three different Perſons, who are engaged in the Government of Souls; for he Teacheth them, that there are ſome, that inſtead of entring by the Door into the Sheep-fold, enter in ſome other way like Thieves, to Steal, and Kill, and Deſtroy. And he explains this ſimilitude, which they did not underſtand, by telling them, *that he was the Door*, by which we muſt enter upon the Government of the Flock. There are others, which being entred by the Door, guide and rule the Flock as Mercenaries and Hirelings, who forſake the Flock, as ſoon as they ſee the Wolf coming, becauſe they love themſelves only, and not the Flock. There are alſo the Good Shepherds, who enter not of themſelves into the Sheep-fold, *But the Porter opens to them, who know the Sheep, and are known of them, and who love them ſo, as to lay down their Lives for them, upon Occaſions.* Jeſus then applies all the qualities of this laſt, and proves himſelf to be the Good Shepherd, by way of Excellence, ſince he came to lay down his Life for the Sheep, and that willingly and freely, in Obedience to his Fathers Commandment: For no Man can take it away from him, and when he hath layd it down, he can take it up again, and none can hinder him. Then he declares, that the *Jews* were not the only Sheep, for whom he would dye; that he had other Sheep, *viz.* the *Gentiles*, whom he would bring into his Fold, and out of both would make up one Flock, conſiſting of ſuch as hear his Voice,

Voice, of which he himſelf would be the Shepherd alone. This Diſcourſe raiſed a new difference among his Auditors, ſome ſaid, that he was poſſeſſed with a Devil, and mad; others anſwered, Men poſſeſſed can't ſpeak ſuch excellent things as he doth, much leſs open the Eyes of the Blind. Book III

## XXIV. *Jeſus chuſeth ſeventy two Diſciples.*

Some time after Jeſus choſe him alſo Seventy two Diſciples, and ſent them two by two into all places, whither he intended to go. He gave them the ſame inſtructions, which his Apoſtles had had before, and the ſame power over Devils. They met with good ſucceſs in their Miniſtry, and returned very Joyful, ſaying, *Lord, The Devils themſelves are ſubject to us in thy Name*: But he teaches them not ſo much to rejoyce that the Devils areſubject to them, as that their Names are written in Heaven, in the Book of Life, as Heirs of Salvation. Luke 10. 1,—24.

In the ſame moment Jeſus was tranſported with a ſudden and extraordinary motion of the Spirit, and addreſſing himſelf to God, gave him thanks, that he had revealed the great Myſteries of Heaven to Babes, *i. e.* to the ſimple and mean, but concealed them from the Wiſe Men of the World. He adds, That his Father had delivered all things unto him, and no Man can know God, but the only Son of God, and he, to whom the Son will reveal him. Then turning to his Diſciples, he tells them, That they were happy in ſeeing and beholding thoſe things, which ſo many Kings, and Prophets, have neither heard nor ſeen, altho' they deſired it greatly. Laſtly, finding himſelf full of Love towards Men, he cryed out, *Come unto me all ye that labour, and are heavy Laden, and I will comfort you. Take my Yoke upon you, and learn of me, for I am meek and humble in Heart, and ye* Matt. 11. 25,—30.

Book III *ſhall find reſt to your Souls; for my Yoke is eaſie, and pleaſant, and my Burden is Light.*

### XXV. *Jeſus teaches a Lawyer to love his Neighbour.*

Luke 10. 25, --37. Then a Doctor of the Law ſtood up, and ſaid unto him, tempting him, *Maſter, what ſhall I do to inherit Eternal Life?* Jeſus having alſo put this Queſtion to him, *What is commanded in the Law? how readeſt thou?* He anſwered, *Thou ſhalt love the Lord thy God, with all thy Heart, with all thy Soul, with all thy ſtrength, and with all thy Mind; and thy Neighbour as thy ſelf.* Then Jeſus reply'd, *Thou haſt well anſwered: This do, and thou ſhalt Live.*

This Scribe being deſirous to appear Holy, and an exact obſerver of the Law, demanded further of him, *Whom he ought to account his Neighbour?* Jeſus anſwered him by a Parable, of a certain *Jew*, who was robbed, and ſo much wounded by Thieves in his Journey, that he was left almoſt Dead. A Prieſt and Levite paſſed one after another this way, juſt by him, but would give him no help, but Samaritan, i. e. a Stranger in reſpect of the Jews, ſaw him, as he paſſed by him, and had compaſſion on him: And came unto him, and poured Oyl and Wine into his Wounds, and binding them up, ſet the Wounded Man upon his Horſe, and carryed him to an Inn, where he committed him to the care of the Hoſt, and left him Money to provide neceſſaries for him: Jeſus deſirous that the Lawyer ſhould make Application himſelf, asked him, *Which of theſe three Paſſengers was Neighbour to him, that fell among the Thieves?* He anſwered, *He that ſhewed mercy on him.* Jeſus approving his anſwer, ſaid unto him, *Go, and do thou likewiſe.*

XXVI. *Jeſus*

## XXVI. *Jeſus Lodges* at Martha's *Houſe, and Teaches his Diſciples to Pray.*

Jeſus then goes on his Journey with his Diſciples, and entred into a certain Village, where a Woman named *Martha* entertained him joyfully in her Houſe. She had a Siſter Named *Mary*, and a Brother called *Lazarus*, of whom we ſhall have occaſion to ſpeak in the following part of this Hiſtory. While ſhe was buſy in preparing all ſhe could for her Divine Gueſt, her Siſter ſat at Jeſus's Feet, and heard his Word. *Martha* complained to him, that her Siſter *Mary* ſuffered her to take all the trouble upon her, and prayed him to command her to help her: Jeſus anſwered her, *Martha, Martha*, You cumber your ſelf, and trouble your ſelf with many Worldly cares, whereas there is but one thing neceſſary, *viz.* to hear and receive my Word, which ſince *Mary* had choſen to do, ſhe ſhall enjoy the Eternal advantage and happineſs of it. Luke 10. 38,—42.

By which words, Jeſus doth not condemn the Hoſpitality of *Martha*, but only teaches her to do it with leſs care and trouble, and not to prefer an Action, which tho' very pious in it ſelf, is of no uſe, but in this Life, where we have wants and miſeries, to relieve and ſuccour, before an Action, whoſe benefit is eternal, which *Mary* was about, who by hearing the Word of Jeſus Chriſt, begins to feed upon the contemplation of that God, who is the nouriſhment of the Bleſſed Saints and Angels in Heaven.

But Jeſus doth not content himſelf to teach us to hearken to the Word of God, by the example of *Mary*, but alſo he directs us how to ſpeak to God in Prayer; for upon a certain day, one of his Diſciples ſeeing him at prayer, after he had finiſhed, Luke 11. 1,—13.

Book III

ſaid unto him, *Lord, teach us to pray, as* John *alſo taught his Diſciples.* Whereupon he taught them that excellent Prayer, which we have ſet down in the Abridgment of his Sermon on the Mount, and gave them thoſe good rules for Prayer there mentioned.

## XXVII. *He reproves the Phariſees and Scribes for their Sins.*

Luke 11. 27,—54. Matth. 23. 4,—39. Mark 12. 38,—40.

Jeſus on a certain day was invited by a Phariſee to Dinner, and as ſoon as he was entred into his Houſe, ſet him down to Meat, without waſhing his Hands firſt, according to the Cuſtom of the Phariſees. His Hoſt was much offended at his Carriage, and murmured in himſelf at it, till Jeſus ſaid unto him, *You Phariſees are very careful, to keep the out-ſide of your Cups and Platters clean, but your inward parts*, i. e. *your heart is full of Rapine, Wickedneſs and Uncleanneſs*; and at the ſame time he teaches them an excellent remedy to purify themſelves from all their filth; *Give Alms, and all things ſhall be clean unto you.*

He objects many other Crimes to theſe proud Men, who affected to be Honoured and Eſteemed of all Men, as the greateſt Saints. He diſcovers their Hypocriſy, and ſeverely cenſures their irregular converſation; for he pronounces a *Wo* againſt them, becauſe they were very fearful of omitting ſmall duties, but were not afraid to commit great Sins, like thoſe Men, *who ſtrain at a Gnat, and ſwallow a Camel*; Becauſe they were very exact in giving the Tenth of their Garden-herbs, but neglected the more important Duties of the Law, Juſtice, Mercy, Faith, and the Love of God; Becauſe they love to have the uppermoſt places in all Aſſemblies, and be ſaluted in the Markets; Becauſe under the pretence of their long

long Prayers, they devoured, and ruined Widows, into whoſe Houſes they inſinuated themſelves by that means; Becauſe they would Travel into all places to convert Infidels to the Jews Religion and afterward make them more worthy of Hell, than themſelves, either by their wicked example, teaching them to prophane the True Religion, which they had brought them over to, or elſe ſo ſcandalizing them by their ſinful Lives, that they choſe to return to that Pagan Worſhip they had forſaken; Becauſe they undertake to Guide, and Inſtruct others, but are themſelves ſo Ignorant and Blind, as to teach Men, that they are obliged to keep their words, when they ſwear by the Gift beſtowed upon the Temple, or offered on the Altar, but are not obliged, when they ſwear by the Temple, or Altar themſelves. He compares them therefore to thoſe Sepulchres, which have fine white out-ſides, but are within full of Dead-mens Bones, and Rottenneſs. Book III

The Lawyers thought that all theſe Reproofs equally concerned them; wherefore one of them taking upon him to ſpeak to Jeſus, ſaid to him, *Maſter, in thus ſpeaking, thou diſgraceſt Us alſo.* But he ſpared them no more than the former, but pronounced alſo a *Wo* againſt them, becauſe they impoſe a Yoke upon others, which they will not touch with the Tip of their Fingers, and that they will neither enter into Heaven themſelves, nor ſuffer thoſe that would. He tells them alſo by way of reproach, that thoſe very Magnificent Ornaments, with which they adorned the Sepulchres of the Prophets, as a Demonſtration of their Abhorrence of the Fact of thoſe Men, who were their Murderers, were contrary to their deſign evident Marks of their Approbation of their Crime, ſince by Perſecuting thoſe, who Preached the Truth to them, they imitated their Malice ſo exactly,

Book III that they ſhewed themſelves the Children of thoſe, who ſlew the Prophets.

He concludes after this manner, ſaying to them, *Fill ye up then the Meaſure of your Fathers Sin, that you may have a ſhare in their puniſhment.* And after adds this terrible Threatning, *Behold, I will ſend you Prophets, Wiſe-men, and Scribes, and ſome of them ſhall ye Kill, and Crucify, and others of them ſhall ye Scourge in your Synagogues, and Perſecute them in your Cities, that all the Innocent Blood, which hath been ſhed by your Fathers may fall upon you: for I ſay unto you, that God ſhall call this Nation to an account, and will pour out all this Wrath upon the Men of this Generation.* As he was thus ſpeaking to them, the Scribes and Phariſees began to urge him vehemently, and to enſnare him by the various Objections, and Queſtions they put to him, but they could get nothing from him, for which they could, as they deſigned, fix an Accuſation upon him.

## XXVIII. *Jeſus gives ſeveral Inſtructions to his Diſciples.*

Luke 12. 1, - 53. In the mean time, an Innumerable Multitude of People being gathered about him, ſo that they trod one upon another, Jeſus admoniſhed his Diſciples, *to beware of the Leaven of the Phariſees, which is Hypocriſy,* and not to fear the Perſecutions of Men, but to fear God alone, and to repoſe a ſtedfaſt confidence in him. Then did a certain Man of the Company ſay unto him, *Maſter, ſpeak to my Brother, to divide the Inheritance fallen to Us peaceably with me.* But Jeſus deſirous to teach Us that 'tis every Mans Duty to keep within his own Calling, anſwered him, my Friend, *who made me a Judge, or a Divider among you?* Then he ſubjoyns, *Take heed and beware of Covetouſneſs,* and to inſinuate

nuate this the more into the Hearts of his Hearers, he propounded to them this Parable; *A certain rich Man, being troubled for a place, where to lay up the extraordinary plenty, which his Land had produced, reſolved to pull down his Barns, and Build bigger, and when he had thus ſecured, and layd up his Goods, he ſaid within himſelf, that having a ſufficient Proviſion for many Years, he had nothing to do, but take his eaſe, and be merry.* But God ſaid to this Man, *O thou Fool, This Night ſhall thy Soul be required of thee, and for whom then haſt thou hoarded up theſe things? Such is the condition,* ſaith he, *of him, that layeth up Treaſure for himſelf, and is not Rich towards God.* Book III

For this reaſon it is, that he teaches his Diſciples not to be ſollicitous, or careful for the things of this Life; but to ſeek the Kingdom of God, and the Righteouſneſs thereof, and God will give all other things to them; That they ſhould be ſo far from heaping up Riches, that they ought to ſell all that they have, and give it to the Poor, that they may have a Treaſure in Heaven; That they are indeed but a ſmall number, but notwithſtanding that, they ſhould not be afraid, ſince it is their Fathers good will to give them the Kingdom. He tells them further, that they ſhould always be in a readineſs to appear before God, who will come at an Hour, when they leaſt expect him, as Servants, who watch all Night, waiting for the return of their Maſter from the Wedding. That being made Stewards of Gods Houſe, to diſtribute to his People the Food of his Word, they ſhould diſcharge their Duty faithfully, not doing as the Fooliſh Steward, who ſeeing his Lord to delay his coming, conſumed the Goods he had been Truſted withal, in Debaucheries, made uſe of his Authority to abuſe his fellow Servants, and deſerved for his irregular Management

Book III to be caſt with Hypocrites and Unbelievers, into that place of Torment, where there is nothing but wailing and gnaſhing of Teeth. That ſince the Son of Man will come in a Day and Hour, which they know not of, to require an Account of their Management, they ſhould always watch, as a Maſter of an Houſe would do, if he knew what Night the Thief would come to Rob, and Plunder his Houſe. That knowing the Will of their Maſter, they are ſo much the more to blame, if they do not obey it; and the more they are truſted withall, the greater their account will be. And we ſee that elſewhere he gives them this important Inſtruction; That after that they had done all, that they are commanded, they ſhould be ſo far from being proud of it, that they ought to look upon themſelves, as unprofitable Servants, and acknowledge, that they have done no more, than what they are obliged to do.

Luke 17. 10.

He adviſes them to be very careful in diſcharging their Miniſtry faithfully, becauſe in ſo doing, they ſhall be dealt well withall by all the World; whereas on the contrary, he came to bring diviſion upon Earth, ſo that the Perſons of the ſame Family ſhall be at enmity with one another, ſome deſiring to follow Jeſus Chriſt, others Perſecuting thoſe that adhere to him. Laſtly, he tells them that he came to kindle a Fire upon Earth, and that he had a Baptiſm to be Baptized with. This Baptiſm is no other according to the Fathers, than his Death, and many underſtand by the Fire he came to kindle in the World that Love, which the Holy Spirit would infuſe into Mens Souls, to inflame them devoutly with the Love of God.

XXIX. *Jeſus ſhews the neceſſity of Repentance.*

At the ſame time came certain Perſons to tell Jeſus, that *Pilate* the Governour of *Judea* had ſlain certain *Galileans*, as they were ſacrificing, ſo that their Blood was mingled with their Sacrifices. Whereupon Jeſus asks them, whether they thought that theſe *Galileans* were ſinners above all the *Galileans*, becauſe God had left them to ſuffer ſuch cruel uſage from Men? He tells, that it was not reaſonable to think ſo, but that the concluſion, that they ought to make from that accident, is this, That unleſs they repented they ſhould all come to as ſad and untimely ends as thoſe miſerable Men. Luke 13. 1 —— 10.

The ſame application he tells them, they ought to make of the Death of thoſe Eighteen, upon whom the Tower of *Siloam* fell, and cruſhed them to Death. And that he might engage them to make a good uſe of the time that God gives them, to compleat their Repentance in, for their Crimes; He compares them to a barren Fig-tree, which the owner of the Vineyard would have had cut down, but deferred it, becauſe the Gardiner deſired to try by dunging, and digging of it to make it Fruitful, and if it ſtill remained barren, then to cut it down.

XXX. *Jeſus cureth a Woman bowed together.*

Jeſus uſing always to Teach in the Synagogues on the Sabboth days, there came thither a Woman poſſeſſed with a Devil, who had been afflicted ſo Eighteen Years, and ſo much bowed together, that ſhe could not look up. He called her, and laying his Hand upon her, ſaid unto her, *Woman, thou art freed from thy infirmity*, and at the ſame inſtant Luke 13. 11 — 17.

Book III ſtant ſhe was reſtored, and glorified God for her Cure. The Ruler of the Synagogue being angry that Jeſus had done this Miracle on the Sabboth Day, ſaid unto the People, That there are Six Days in every Week, allowed by God for labour, in them let them come and be healed, and not on the Sabboth Day, which is a Day of Reſt. But Jeſus anſwering him, demanded of theſe Hypocrites, Whether it were not as lawful to deliver from the Bonds of the Devil, on the Sabboth Day, a Daughter of *Abraham*, whom he had kept a Captive Eighteen Years, as it was for them to unlooſe his Ox or his Aſs upon the ſame Day, and lead them from their Stable to Watering? This ſilenced his Adverſaries, while the People were aſtoniſhed at his Actions, which were ſo wonderful, and made him ſo glorious.

## XXXI. *The Jews go about again to Stone him.*

John 10. 22. 42. A little after this happened the Feaſt of the Dedication of the Temple, which was kept in Winter, Two Months after the Feaſt of Tabernacles, and by conſequent towards the Beginning of *December*: Jeſus came to *Jeruſalem* at this Feaſt, and walked in a Porch of the Temple, called *Solomon's Porch*, till the Jews came about him, and ſaid unto him, How long wilt thou hold our Soul in Suſpence by thy obſcure Expreſſions concerning thy ſelf? *If thou art the Chriſt, tell us plainly.* He anſwered them, *I* have already *told you, and ye believe not; the Works which I do in my Father's Name, they bear Witneſs of me; but ye believe not, becauſe ye are not of my Sheep:* And to ſhew them how great loſers they are, by not being of his Sheep, he adds, That his Sheep hear his Voice and follow him; that he will give them Eternal Life, and they ſhall never periſh, becauſe no Man can pull them

them out of his Father's Hands nor his, becauſe he and his Father are one. Book III

Upon this, the Jews went about again to ſtone him; but Jeſus aked them, For which of thoſe many good Works, which they had ſeen him do, would they uſe him ſo cruelly? They anſwered him, That they did it not for a good Work, but becauſe he being a Man, made himſelf a God. He then proves to them, by their own Scriptures, That Men are ſometimes called Gods; ſo that he was not guilty of Blaſphemy in giving himſelf that Name, who was the only Son of God, ſent by his Father, which he proved by ſo great a Number of Miracles, as God had enabled him to do among them.

All this did not appeaſe their Fury and Rage againſt him; but they ſought how they might take him, but he eſcaped out of their Hands, becauſe his Hour was not yet come; and having paſſed over *Jordan*, he went along the Bank of the River, to *Bethabara*, the Place where *John* at firſt baptized, and there he abode: Hither he was followed by a great number of People, whom he taught, according to his Cuſtom, healing, at the ſame time, all the Sick that were brought unto him. Many believed on him, and ſaid, John *did no Miracles, but all things that* John *ſpake of this Man, we have found to be true.*

XXXII. *Jeſus adviſes Men to enter in at the ſtrait Gate, and foretels the Deſtruction of* Jeruſalem.

Jeſus, having remained ſome Time in that Place, went on his Way to *Jeruſalem*, and all-a-long his Journey gave Inſtructions to the People, where he paſſed. Among others that came to him, there was one that offered this Queſtion, *Lord, are there few that ſhall be ſaved?* Jeſus, from hence, takes occaſion Luke 13. 22—35.

Book III occaſion to adviſe his Hearers, To *ſtrive to enter in at the ſtrait Gate; for many, I ſay unto you, ſhall ſeek* the way *to enter in, and ſhall not be able.* And to ſhew that it will be in vain for them to deſire to enter into Heaven through the ſtrait Gate, who have walked all their Lives in the Broad Way, He adds, That when the Door ſhall be ſhut, it will be in vain to ſay, *Lord, open to us*, for the Maſter of the Family will ſay, *I know you not*; but if they ſhall anſwer, We have eat and drank with thee, and thou haſt taught in our Streets, he will anſwer them, *I know not who you are, depart from me ye Workers of Iniquity*: Then ſhall the Jews weep and lament, to ſee ſo many Heathens come from all Parts of the World, to be poſſeſſed of the Glories of Heaven, and themſelves, who are the Heirs of the Kingdom, to be caſt out, and ſo to be the laſt, who were once the firſt.

The ſame Day came ſome of the Phariſees unto him, and ſaid, Depart from this Place, for *Herod* hath a Grudge againſt thee, and threatens to kill thee, if thou ſtayeſt long in his Juriſdiction: Jeſus, knowing the Time of his Death, and that he ſhould not dye till he pleaſed, ſends them to that Fox (for ſo he calls *Herod*, to ſhew, that tho' he was a very cunning Prince, yet all his Arts and Devices could not do him any harm) and bids them tell him, That he had ſome Time yet remaining, to caſt out Devils and heal Diſeaſes, and then he ſhould conſummate his Sacrifice, by ſuffering Death at *Jeruſalem*, which was the place appointed, as it were, for the Slaughter of the Prophets.

Matth. 23. 37—39. Whereupon he upbraids that unhappy City, *O* Jeruſalem, Jeruſalem, *which killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, as an Hen*

*Hen gathers her Chickens under her Wings, and ye would not?* wherefore he threatens her with Deſtruction, and aſſures her, That they ſhall not ſee him more till her Inhabitants ſhall ſay, *Bleſſed is he that cometh in the Name of the Lord.* Book III

XXXIII. *Jeſus heals a Man ſick of a Dropſy, and beats down the Pride of the Phariſees.*

Jeſus then entred, on the Sabboth Day, into the Houſe of one of the chief Phariſees, to dine with him: While he was here, there came a Man ſick of the Dropſy, and ſtood before him; and he asked the Scribes and Phariſees, Whether it were lawful to heal a Man on the Sabboth Day? But they not giving him an Anſwer, he took the Man by the Hand and healed him; and having ſent him away, made the ſame Apology for himſelf as he had done upon the like occaſion; Who is there of you, who, if his Ox or his Aſs fall into a Pit, will not immediately pull them out on the Sabboth Day? and they could anſwer him no more to this Queſtion than the former. After this, Jeſus taking notice how they, who were invited to this Feaſt, choſe the chief Places, he endeavouring to beat down their proud Humor, ſaid unto them; When any Man is invited to a Wedding, he ought not to ſit down in the uppermoſt Place, leſt he be forced, with Diſgrace, to come lower, to make room for ſome more honourable Perſon: But, on the contrary, if he ſits down in the loweſt Place, he that invited him will make him go higher, which will gain him more honour among all the Gueſts; *for whoſoever exalts himſelf ſhall be abaſed, but he that humbleth himſelf ſhall be exalted.* Luke 14. 1—14.

To

Book III

To this Advice, which he gave the Guests, he adds another to the Persons inviting them, and teaches them, Not to invite to their Tables the Rich, who will return their Treats again, but the Poor and the Lame, for God shall recompence them himself at the Resurrection of the Just, because they have done it without any Design of Interest, but merely being mov'd with Charity.

XXXIV. *He teaches the Guests, That he came to invite them into his Kingdom.*

Luke 14. 15–24.

One of the Guests, who sat at Table with him, hearing his last Words, said unto him, *Blessed is he that eateth Bread in the Kingdom of God.* Then Jesus shews them, by a Parable, That he came to invite Men to this great Feast of Heaven; and, that notwithstanding the great Happiness there was in being at that Feast, they that were invited would not come, because they loved the temporal and perishing Riches of this World before the heavenly Riches, which remain for ever. This Parable is of a Man, who having invited many to a great Supper, sent his Servants to call them to it, when all was ready: But they all made Excuses, One, because he was to go see a Farm, which he had lately purchased; Another, because he was to prove some Oxen, which he had bought; a Third, because he was newly married, and others for other Pretences: So that the Servant having related these Things, to his Lord, he swore, That none of those which were bidden, shall taste of his Supper; wherefore he invited, in their stead, the Poor and the Infirm, which they met in the Streets and Lanes of the City: When all these were come in, there was still Room for more; wherefore the King sent his Servant into the Highways and Hedges, ordering him to compel all that

that he met with to come in and fill his Houſe: So the Gentiles came to be called and invited to Heaven inſtead of the Jews; ſome of which Gentiles God did, as it were, force to come in, ſuch are thoſe Perſons who would never think of their Salvation, if God did not oblige them to it; not by ſanctifying them againſt their Will, but by taking from them all their worldly Enjoyments which they loved moſt, putting them under an happy Neceſſity of flying to him, and thinking of nothing but Heaven. Book III

XXXV. *Jeſus teaches what we muſt do to be ſaved.*

Jeſus went on ſtill in viſiting the Places on this Side *Jordan*, in reſpect of *Judea*, where he had formerly preached, and was always accompanied with a great multitude of People: One Day, as he went along, he turned himſelf to thoſe that followed him, and ſaid unto them, *Whoſoever cometh after me, and hateth not his Father and his Mother, his Wife and Children, and Brethren, yea, and his own Life alſo, cannot be my Diſciple; nor whoſoever doth not take up his Croſs and follow me.* He likewiſe builds the Salvation of Man upon a general Abjuration of all Things; for having demonſtrated, that he is deſervedly accounted a Fool, who begins to build before he hath computed whether he hath enough to finiſh it; And that no wiſe or politick Prince will hazard a Battle with another Prince that comes againſt him with a ſtrong Army, unleſs he be aſſured that he hath ſufficient Force to oppoſe and conquer him: He then adds, *So likewiſe, whoſoever he be of you that forſaketh not all he hath, cannot be my Diſciple*: As if he had ſaid, It is in vain for Men to engage themſelves in God's and my Service, if they have not ſo far diſengaged their Love from all earthly things. Luke 14. 25—33.

Book III

things, as that they are ready and willing to part with every thing that may ſtand in their Way, and hinder their main and greateſt Intereſt, their Salvation.

## XXXVI. *Jeſus receives Sinners to Repentance.*

Luke 15. 1—3.

Among the great number of People, which did ordinarily follow Jeſus, there were many Publicans, and others of a Wicked Life, who loved to hear his Sermons: The Scribes and Phariſees were much offended at his condeſcending Goodneſs, in admitting theſe ſort of Men to come unto him, and they murmured againſt him for keeping Company ſo freely with them, and eating commonly with them: Now, that he might convince them that their Complaints were unreaſonable and cauſeleſs, he asked them, Whether if a Man who hath an Hundred Sheep, and one of them go aſtray, he will not leave the Ninety and Nine, and follow this Hundreth; and if he finds it, he brings it Home upon his Shoulders, rejoycing, and invites his Friends to rejoyce with him. In like manner, if a Woman, who hath Ten Pieces of Silver, loſe one of them, doth ſhe not ſweep all the Houſe to find it, and having found it, rejoyces with her Neighbours? He then tells them, That as the Sheep and Piece of Silver, being found again, cauſe greater Joy than all the reſt, that were not loſt, ſo there is great Joy in Heaven at the Converſion of a Sinner.

This Truth he further explains by another Parable, ſaying, There was a Man who had Two Sons, and the Younger of them having received that Portion of his Goods which came to his ſhare, went into a far Country, to ſpend it in Lewdneſs and Debauchery: After he had conſumed and devoured all, he was forced to keep Swine to

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get a Livelihood; and, in this condition, reflecting upon his Miſery, he reſolved to return again to his Father, and humbly acknowledging his Fault, beg his Favour to entertain him again, as a Domeſtick Servant. As ſoon as his Father ſaw him, he was affected with Joy and Compaſſion together, and running to him, fell on his Neck and kiſſed him, while the Son, not at all elevated with his Kindneſs, under the Senſe of ſo much Unworthineſs, ſaid unto him; *Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy Son:* This humble Confeſſion wrought an entire Reconciliation to his Father, who, having ſtripped him of his Rags, and put on him a good Habit, made a magnificent Feaſt in his Houſe, to rejoyce for his Return. This Action much diſpleaſed the Elder Brother, who returning out of the Field, would not go into the Houſe, becauſe his Father had done more for his Lewd Brother than he had ever done for him, though he had always been very faithful in his Duty towards him. This being objected to his Father, he ſaid, *My Son, Thou art always with me, and all that I have is thine*, but it was neceſſary for me to Feaſt and Rejoyce, *becauſe this thy Brother was dead and is alive again, was loſt and is found.* The Application of this Parable is very eaſy; by the Diſcontent of the Elder Son we are to underſtand the unjuſt Murmurs of the Phariſees, who were very angry with Jeſus for entertaining Sinners, though the main End of his coming into the World was to ſave Sinners. Book III

XXXVII. *Jeſus commends Almſgiving, and ſharply reproves the Covetouſneſs of the Phariſees.*

Jeſus Chriſt propounds another Parable to his Diſciples, and makes a Diſcourſe, wherein he takes Luke 16. 1 — 31.

Book III occaſion to reprove the Covetouſneſs of the Phariſees, as he had done their Envy and Pride before, ſaying to his Diſciples; There was a certain Rich Man, who had reſolved to call his Steward to an account, and to put him out of his Place, becauſe he had received an Accuſation againſt him, that he had embezled his Goods: The Steward ſeeing himſelf in danger of being reduced to Beggery, or ſuch Labour as he could not undergo, contrived this Way to make up his Loſs; he called all his Lord's Debtors, one after another, to him, and diſcharged them of a Part of their Debts, permitting him that owed an Hundred Barrels of Oyl to ſet down but Fifty in his Bill, and him that owed an Hundred Meaſures to make it but Fourſcore, and proportionably the reſt. Jeſus Chriſt teaches his Diſciples, not to imitate the Injuſtice, but Craft of this Steward, employing their earthly Riches to make them Friends in the Perſon of the Poor, and by that means to be received into everlaſting Habitations in Heaven; and ſo the Children of Light may not be leſs prudent in things that reſpect their Salvation than the Children of this World are in the management of their Temporal Affairs.

Then he teaches them to be faithful in ſmall things, that they may be entruſted with great, and not to be ſlaves to Mony and Riches, which he calls *the Mammon of Unrighteouſneſs*, and another Man's Goods, either becauſe there is nothing but Wickedneſs, which can make them to be looked upon as ſubſtantial good Things, able to make the Poſſeſſors of them happy, or becauſe nothing but Injuſtice makes Men to look upon them, as their own; for in the Senſe of Scripture we are but Stewards under God, and not Maſters of them.

The

The covetous Phariſees heard theſe Truths with contempt, and derided the Speaker of them; but Jeſus knew how to check their Scoffs, by diſcovering the Hypocriſy of their outward Vertues, for he told them, That notwithſtanding all their Caution to appear Righteous, God knew their Hearts, to whom ſuch Things, as are admired and commended by Men, are hateful and abominable. Book III

He then teaches them, what ſhall be the End and Puniſhment of that Covetouſneſs, which makes them Deaf to his Reproof, and ſo obdurate againſt the Poor, by an Example of a certain Rich Man, who was cloathed in Purple and fine Linen, and fared ſumptuouſly every Day, without being touched with the leaſt Compaſſion for thoſe who were wholly deſtitute of Food; for there was a Beggar, named *Lazarus*, a Man ſo infirm and diſeaſed that he was covered all over with Sores; this Man was laid at the Rich Man's Gate, and deſired only to be fed with the Scraps that came from his Table, but could not obtain that Piece of Charity from this hard-hearted Miſer, whoſe Dogs were more merciful than he, for they came and licked his Sores, and ſo by their healing Tongues did what they could to cure his Diſeaſe: At length they both dyed, but their End was as different as their Lives had been, for the Poor Man was carried, by the Angels, into *Abraham*'s Boſom, *i. e.* into a Place of Happineſs, appointed for the Souls of the Saints; the Rich Man alſo dyed, and was buried in his Body, but his Soul was carried into Hell. From hence he beholding the Happineſs of the Beggar, whom he had contemned, cryed out, *Father* Abraham, *have Mercy on me, and ſend* Lazarus, *that he may dip the Tip of his Finger in Water, and cool my Tongue*, for I ſuffer inexpreſſible Torments in this Flame. But the Holy Pa-

Book III triarch told him, that it was impoſſible, by reaſon of the vaſt diſtance between them to grant his Requeſt, ſo it was juſt that he, who had endured ſo much Grief and Sorrow in his Life-time, ſhould receive Comfort and Happineſs after his Death; but as for himſelf, who had ſurfeited with the Delights and Pleaſures of this Life, that he ſhould ſuffer Thirſt and Torments in another World. The Rich Man perceiving that there was no Mercy to be hoped for, for himſelf, thought of his Five Brethren, which yet lived in the ſame Luxury and Riot, and prayed *Abraham* to ſend them Word by *Lazarus* of the miſerable Condition he was in, that by his Example they might grow wiſer and repent. But he anſwered them, That they have *Moſes* and the Prophets, and if they neglected to hear them, they would not give Credit to a Dead Man, though raiſed on purpoſe to warn them of their Duty.

## XXXVIII. *Jeſus Chriſt ſhews the inſeparable Conjunction of Married Perſons, and highly commends Virginity.*

Matth. 19. 3--12 Mar. 10. 2--12. Luke 16. 18.

Theſe Truths ſilenced, but could not convert the Phariſees, they ſtill hated him, and ſought all occaſions to enſnare him in his Talk; and for this Reaſon they put this Queſtion to him, *Is it lawful for a Man to put away his Wife for every Cauſe*, as he pleaſeth? Jeſus anſwered them by propounding firſt another Queſtion, What did *Moſes* in the Law command? They replyed, That *Moſes*, in the Law, allowed them to put away their Wives, giving them a Writing to teſtify their Divorcement. But Jeſus refers them to the firſt Inſtitution of Marriage, by God himſelf, ſaying, That Man and Woman are ſo ſtraitly united, that they ought to be looked upon as one Fleſh only: And then goes

goes on and ſays, *What God hath thus joyned together let no Man put aſunder.* They ſtill inſiſt upon the Permiſſion which *Moſes* had given them; but he anſwered them, That *Moſes* allowed it only for the hardneſs of their Hearts, for from the Beginning it was not ſo; and that whoſoever puts away his Wife, unleſs in the Caſe of Adultery, and marries another, hath committed Adultery, and whoſoever marrieth the Woman, ſo divorced, is alſo guilty of Adultery. His Diſciples, when they came into the Houſe, conſulted him about the ſame Thing, and he gave them the ſame Anſwer, from whence they made this Concluſion; That it is not good to marry. Whereupon he ſays to them, True it is that Virginity is the beſt Estate for Men, but it is above the Reach of Man, unleſs it be of ſome few, whom either Nature hath befriended, or human Force hath rendred incapable of Marriage, or their ardent Deſire of Heaven hath obliged to live in voluntary and entire Chaſtity: And ſince all Men are not capable of ſo great a Vertue, he concludes with theſe Words, *He that is able to receive it, let him receive it, i. e.* He that hath this Gift of Chaſtity, beſtowed on him, let him live in it. Book III

XXXIX. *Jeſus ſpeaks of his Kingdom, and of his Coming, and teaches them, That they muſt pray always.*

Another Time the Phariſees, who waited for the coming of the Meſſiah, and who had drawn up a Romantick Scheme to themſelves, That the Meſſiah ſhould reign in their Country, with great Pomp and Majeſty, and ſhould raiſe himſelf above all the Kings of the World, demanded of him, *When the Kingdom of God ſhould come?* He anſwered them, That it ſhould not appear with out- Luke 17. 20 -- 37.

Book III ward Splendor and Pomp, nor be confined to any particular Place, but that it was already come, and was within them, *i. e.* that his Kingdom was Spiritual, and was to be ſet up in their Hearts by Juſtice and Charity.

From hence he takes occaſion to tell his Diſciples, That the Time will come when they ſhall deſire to enjoy his Preſence but one Day, but ſhall not ſee him more: That he ſhall come hereafter as a Flaſh of Lightning, *i. e.* ſuddenly and glorioufly, but he muſt firſt ſuffer many things, and be rejected of the Jews: And that as it was in the Days of *Noah*, Men eat, and drank, and married, not thinking upon the Flood, which came ſuddenly upon them, and deſtroyed them; and as the Fire from Heaven fell unexpectedly upon the Inhabitants of *Sodom*, ſo ſhall it be at the coming of the Son of Man: All our Thoughts muſt then be employed in contriving to ſave our ſelves, without looking behind us, either to pity or ſave others, remembring *Lot*'s Wife, who looking back, contrary to the Command of the Angel, was changed into a Pillar of Salt,

Luke 18. 1 —— 8. He teaches them alſo, at the ſame Time, That we muſt not be weary of Prayer; and to ſhew of how great Advantage it is to pray always, and with Perſeverance, he delivers this Parable of a certain Widow, who having a wicked Man for her Judge, who would not do her Juſtice, conſtrained him by her Importunities to vindicate her Wrongs. By which Example he demonſtrates to us, That God, who is Juſt, will certainly revenge his Elect, which cry unto him Day and Night, and will deliver them ſoon out of the Oppreſſion they ſuffer. But ſince ſuch a Faith as is neceſſary to ſupport us continually in ſo excellent a Duty, is very rare and unuſual, he adds, in a kind of an Aſtoniſhment; *Neverthe-*

*leſs,*

*leſs, when the Son of Man cometh, ſhall he find Faith upon Earth?* There will will be few that will hold out to the End. Book III

## XL. *He teaches Men to be humble.*

Jeſus, that he might ſhew Humility in Prayer to be as neceſſary as Perſeverance, and ſo inſtruct his more attentive Diſciples, as well as beat down the Pride of the Phariſees, who thought themſelves Righteous, and being full of vain Confidence, in their own falſe Sanctity, contemned all others, propounds to them this Parable, Two Men went up to the Temple to pray, the One a Phariſee, and the Other a Publican, the former ſtood, and prayed after this manner; *God, I thank thee, that I am not as other Men are, Thieves, Unjuſt, Adulterers, or even as this Publican; I faſt twice in the Week, and give Tythes of all that I poſſeſs.* But the Publican, on the other ſide, ſtanding afar off, durſt not ſo much as lift up his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, *My God, be merciful to me, who am a Sinner:* Whereupon Jeſus adds, I declare unto you, That this Man returned Home juſtified rather than the other; for he that exalteth himſelf ſhall be abaſed, but who ſo humbleth himſelf ſhall be exalted. Luke 18. 9 — 14.

## XLI. *Jeſus bleſſeth certain Infants.*

Then ſome of the Jews brought their Children to Jeſus, that he might lay his Hands upon them, and pray for them. His Diſciples rebuking thoſe that brought them unto him, ſpake roughly to them, but Jeſus being diſpleaſed at this Action, reproved them, *and bid them to ſuffer little Children to come unto him, becauſe the Kingdom of* Matth. 19. 13 — 15 Mark 19. 13 — 16 Luke 18. 15 — 17.

*Heaven is made up of ſuch, and if we will gain an entrance into it, we muſt become little Children*, i.e. humble, ſo commending a ſpiritual Infancy, which conſiſts in an Holy Simplicity, and ſincere Humility. After this he takes theſe little Children up in his Arms, *and having Bleſſed them, by laying his Hands upon them*, He departed from thence to go ſome whither elſe.

## XLII. *He tells them how hard it is for a Rich Man to be ſaved.*

Matth. 19. 16 - 30. Mark 10. 17 — 30. Luke 18. 18 — 30.

As Jeſus was in his Journey, a Young Noble-Man, who was very Rich, ran unto him, and kneeling down to him, ſaid, *Good Maſter, What good thing muſt I do, that I may inherit Eternal Life?* Jeſus anſwered him, *Why calleſt thou me good? There is none but God, who is good*, i. e. who is good of himſelf, being perfect, and eſſential Goodneſs, the Original of all Goodneſs; for all the Goodneſs in the Creatures is only an Efflux, and participation of the infinite Goodneſs of God. This Young Man commended an Humane and Finite Goodneſs in Jeſus only, and it ſeems, that the Son of God refuſing the Title of *Good Maſter*, and anſwering, that there was none Good but God only, would Teach him to acknowledge a Divine and Soveraign Goodneſs in Himſelf. Afterward he ſays in Anſwer to his Queſtion, *That if he will obtain Eternal Life, he muſt keep the Commandments.* And becauſe this Young Man asked him, *which of theſe Commandments he ought to keep*, he ſaid unto him, Thou knoweſt the Commandments of the Law, *Do not kill, Do not commit Adultery, Do not Steal, Do not bear falſe Witneſs, Defraud not, Honour thy Father and thy Mother, And Love thy Neighbour as thy Self.* The Young Man anſwered, *All theſe things have I obſerved from my Youth.*

*What yet have I to do?* Then Jeſus beholding him, loved him, but this Love which he had for the Young Man, did not hinder him from Teaching him a Truth, which he could not entertain, for he ſaid unto him, *One thing lackeſt thou yet, If thou wilt be perfect, Go and ſell all that thou haſt, and give it to the Poor, and thou ſhalt have Treaſure in Heaven, and then come, and follow me.* But this Lord, who had a great Eſtate, not being able to accept of his Advice, and forſake all, went away ſad. Then Jeſus, who ſaw him troubled, looking round about him, ſaid unto his Diſciples, *Verily, I ſay unto you, It is very hard for a Rich Man to enter into the Kingdom of Heaven.* And becauſe they were much amazed at theſe Words, he repeated the ſame Truth again to them in theſe Words, *Little Children, How hard is it for them that truſt in their Riches, to enter into the Kingdom of God? It is eaſier for a Camel to go through the Eye of a Needle.* This laſt aſſertion encreaſed the aſtoniſhment of the Apoſtles, who ſaid one to another, *Who then can be ſaved?* But Jeſus removed their admiration by telling them, *that that which is impoſſible with Men, is poſſible with God*, who can change the Heart, and make Rich Men to leave all to follow Chriſt, and gain Heaven. Book III

Then ſaid *Peter* unto him, As for us thou ſeeſt, *That we have left all, and followed thee, What reward ſhall we receive?* Jeſus anſwered him, *That at the Reſurrection, when the Son of Man ſhall ſit upon the Throne of his Glory, they ſhall ſit by him on Thrones judging all the People of* Iſrael. And he further tells them, that not only they, *But whoſoever ſhall forſake his Houſe, or Kindred, or Lands, for His, and the Goſpels ſake, ſhall receive in this World an hundredfold, Houſes, and Kindsfolk, and Lands with Perſecution, and in the World to come Life Eternal.* By which he means, that God, who

Book III who will reward his Elect in another World, will give them in this ſuch comforts, as are neceſſary to ſupport them in their afflictions, and will find them ſuch Friends, as ſhall by their Chriſtian Charity, be as ſerviceable to them, as their neareſt Kindred, and ſhall ſupply the want of all they have forſaken, or loſt for his ſake to them.

XLIII. *Jeſus explains, how they that are firſt, ſhall be laſt in the Kingdom of God.*

Mrtth. 19. 30. Matth. 20. 1—— 16. The Apoſtles might well be ſurprized at the Promiſe, which Jeſus had made them, That he would ſet them on Thrones to Judge their whole Nation, eſpecially, ſince they had been always ſo little eſteemed among the Jews. From this paſſion the Son of God ſeems very deſirous to free them, by repeating to them again the words, which he had before uſed upon another occaſion, *That many of thoſe that ſhould have been firſt, ſhall be laſt, and many that ſhould have been laſt, ſhall be firſt.* Which Truth that he might throughly explain it to them, he propounds a Parable, and ſaith, *That the Kingdom of Heaven is like unto a Man, who having ſent ſome Labourers, with whom he had agreed for Wages, early in the Morning into his Vineyard, did alſo ſend others at the Ninth, Third and Eleventh Hours, promiſing to give them as much as was reaſonable for their Labour. In the Evening he called all theſe Men to him, and beginning with thoſe who came laſt, he gave them the ſame Wages, which he had promiſed to thoſe whom he had hired in the Morning; but theſe laſt expecting to receive ſomewhat more, than the other, murmured againſt him, for giving them as much as he agreed with them for:* But the Maſter of the Vineyard, proves that he had done them no wrong, becauſe he had payd them, what

what was due to them, and as for the reſt it was Lawful to give them what he pleaſed. From hence the Son of God concludes, *So the laſt ſhall be firſt, and the firſt ſhall be laſt: for many are called, but few are choſen.* This is all the explication, which our Lord gives us of this Parable; but the Fathers underſtand by the Kingdom of God, and the Vineyard, into which he calls Men to Labour for the reward which he hath promiſed by an Holy Life, the Church; And this reward is nothing but himſelf. Some entred at the beginning of the World into this Vineyard, others in the middle-age of it, and others ſhall enter at the end of the World. There are ſome that begin to live well in their Infancy, others in their Youth, others in their Riper-age, and ſome are not converted, till juſt before their Death. But ſo great is the Mercy and Goodneſs of God, that they ſhall all go to Heaven, and ſhall be rewarded for their Good Works, which they have done ſince their Converſion with the Beatifick Viſion of God himſelf. But we ought well to conſider upon theſe Words, *Many are called, but few are choſen*, that we may not content our ſelves, to be in the Church, into which God hath called us, but may be diligent, as Sr. *Peter* teaches us, *To make our calling and election ſure by Good Works*, and to fit our ſelves for the Kingdom promiſed to the Elect. Book III. 1 Pet. 2 — 10.

## XLIV. *Jeſus raiſeth* Lazarus *from the Dead.*

As Jeſus was thus inſtructing his Diſciples on this ſide *Jordan*, the two Siſters abovementioned, *Martha* and *Mary*, ſent him word of the ſickneſs of their Brother *Lazarus*, by certain Meſſengers, who ſpake to him in theſe words; *Lord, He whom thou Loveſt is ſick*: for indeed he loved theſe Perſons John 11. 1 — 45.

Book III

ſons, and therefore having heard this News, he ſaid, *This ſickneſs is not unto Death, but is only inflicted on him to gain Glory to God, and that the Son of God may be Glorified thereby.* Nevertheleſs he tarryed two days ſtill in the ſame place, and then ſaid to his Apoſtles, *Let us go into* Judea for *Bethany*, where the Houſe of *Lazarus*, and his two Siſters was, was in *Judea*, about two Miles diſtant from *Jeruſalem*, to which he muſt go, by croſſing the River *Jordan*.

The Apoſtles ſaid unto him, *Maſter, The Jews there were lately about to Stone thee, and doſt thou think of venturing among them again?* He anſwers them, That he muſt diſcharge his Miniſtry, while God gives him Time and Opportunity, let what dangers will ſtand in the way. And then he adds, *Our Friend* Lazarus *ſleepeth, but I will go to awake him.* His Diſciples underſtanding his words literally, ſaid unto him, *Lord, if he ſleep, he will grow well.* Then he told them plainly, *That* Lazarus *was Dead*, and that for the kindneſs he had for them, he was glad that he was not preſent with him to prevent his Death, becauſe that which he intended to do for him, would be of great uſe to increaſe and confirm their Faith. *Thomas*, one of the Twelve, ſeeing his Maſter reſolv'd to go into *Judea*, ſaid to his fellow Diſciples, *Let us alſo go with him*: It is indeed dangerous, *but we ought rather to dy with him, than forſake him, or leave him*, ſo they accompanyed him.

They got not to *Bethany*, till *Lazarus* had been Buryed Four Days; and when they came to the Houſe of *Martha* and *Mary*, they found many Jews there, which were come to comfort the two Siſters for the Death of their Brother. *Martha* hearing that Jeſus was coming, went a little way out of the Town to meet him, and ſaid unto him, *Lord, if thou hadſt been here my Brother had not dyed,*

*dyed. But I know, that even now, God will grant thee whatſoever thou askeſt of him.* Jeſus anſwered her, *Thy Brother ſhall riſe again.* She replyed, *I know, that he ſhall riſe again at the laſt Day.* Jeſus ſays again, *I am the Reſurrection, and the Life*, i. e. I am able to raiſe the Dead to Life at any time, as well now as hereafter, *he that believeth in me*, as thy Brother did, *altho' he be dead, ſhall*, if I pleaſe, *live again*; *and whoſoever liveth, and believeth in me, ſhall never dye*, if I pleaſe to preſerve him. *Believeſt thou this?* She anſwered him, *Yea, Lord, I believe, that thou art the Chriſt, the Son of the Living God, which ſhould come into the World.* Book III

After this Diſcourſe, ſhe went and called her Siſter, to tell her privately that the Maſter was come, and asked after her. *Mary* aroſe immediately and went to Jeſus out of the Town, to the place where *Martha* met him. The Jews, who were with her, when ſhe aroſe to go to the Son of God, ſeeing her go out ſo haſtily, followed her, thinking that ſhe went to the Grave of her Brother, to Weep there.

As ſoon as ſhe came to Jeſus, ſhe fell down at his Feet, and ſaid unto him Weeping, *Lord, if thou hadſt been here, my Brother had not Dyed.* Her Tears and Sorrow, accompanyed with the Lamentations of the Jews that came with her, affected the Son of God, ſo that he groaned in himſelf, and was troubled, *i. e.* he ſtirred up in his own heart a Voluntary Motion of Compaſſion and Tenderneſs, which appeared outwardly by the ſame ſigns, which diſcover the involuntary paſſions and affections of Men. Hereupon he demanded, where they had Buryed him? they ſaid unto him, *Lord, come and ſee.* He went along with them, Weeping, which made ſome of the Jews to ſay, *See how he loved him*; while others ſaid, *Could*

*not*

Book III *not this Man, who openeth the Eyes of the Blind, have prevented* Lazarus's *Death?* Jeſus ſtill ſhewing the ſame diſturbance of mind, came to the Grave, which was a Pit, with a Stone lay'd at the Mouth of it. He commanded them to take away the Stone, but *Martha* told him that the Dead Man by this time ſtank, becauſe he had been Buryed Four Days. But he anſwered, *Did not I tell you, that if ye would believe, ye ſhould ſee the Glory of God magnified in raiſing him from the Dead?* They then removed the Stone, and Jeſus lifting up his Eyes to Heaven, ſaid theſe words, *Father, I thank thee, that thou haſt heard me always. As for me, I know that thou always heareſt me, and thy Power is preſent with me,* but this I ſay, becauſe of the People, which is about me, that they may believe, when they ſee thy Power granted to me by my Prayer, *that thou haſt ſent me.* Having ſpoken theſe words he cryed with a loud Voice, Lazarus *come forth.* And immediately *the Dead Man came forth, having his Hands and his Feet bound with grave Cloaths, and his Head wrapped about with a Napkin:* Jeſus then bid them *looſe him,* and ſeveral of the Jews, who came to ſee the two Siſters, believed on him having been Eye-witneſſes of this Miracle.

### XLV. *The Jews hold a Council againſt Jeſus.*

John 11. 46—54. As ſoon as Jeſus had wrought this Miracle, ſome, who ſaw it, went to tell the Phariſees of it, who were his Mortal Enemies. Whereupon they immediately called a Council, with the High-Prieſts, and ſaid, *Why do we loſe time and do nothing? This Man doth many Miracles, and if we let him thus alone, all Men will believe him to be the Meſſias,* and the *Romans* fearing, leſt he ſhould ſet up for a King, and withdraw the People from Obedience to them

them, will come and deſtroy our City and Nation. Book III
*Caiphas*, who was High Prieſt that Year, ſaid unto them, Ye underſtand nothing, nor conſider, that it is better to put one Man to Death, to ſecure all the People, than that all the Nation ſhould periſh. Thus did this wretched Man expreſs the cruel Motions of Hatred, which he had againſt Jeſus, but God delivered by him, who thought nothing leſs the Deſigns of his Wiſdom for the Salvation of Men, and honoured his Prieſthood in the Perſon of his High-Prieſt, Propheſying by his Mouth of the Death which the Saviour of the World ſhould ſuffer to ſave not only the Jews, but alſo to gather together into one Church the Children of God, which are diſperſed in all other Nations. This advice ſo took with them, that from that time the Prieſts and Phariſees ſought all the ways they could think of, to put him to Death, and to this end, gave order, that if any Man knew where he was, he ſhould diſcover him, that they might apprehend him. But becauſe *his hour was not yet come*, altho' it drew very near, he eſcaped their Fury for a little time, by not appearing in publick, but going into a deſert place, near a City called *Ephraim*, where he abode ſome time with his Diſciples.

## XLVI. *Jeſus is rejected by the* Samaritans.

The Feaſt of the Paſſover being the time where- Luke 9.
in Jeſus Chriſt was to conſummate the great 51—56.
Work of our Redemption by the Sacrifice of his Blood, when that Paſſover drew near, wherein he was to ſuffer, he prepared himſelf for Death, and ſet forward in his Journey to *Jeruſalem*, with a ſtedfaſt Countenance, ſignifying the firm Reſolution he had taken up, to lay down his Life for Men. It ſeemed good to him to go thro' *Samaria*, but

Book III but when he came into a City of the Province, they would not entertain him, becauſe they knew he was going to *Jeruſalem*, for there was a great Conteſt between the Samaritans, and Jews, about the place where God ought to be Worſhipped, the firſt alledging, that it was Mount *Gerizim*, and the other the Temple of *Jeruſalem*. The reaſon then why the Inhabitants of this place, thro' which Jeſus paſſed, rejected him, was becauſe he went to Solemnize the Feaſt, and by conſequent to Worſhip in a different place from them. The two Sons of *Zebedee*, *James*, and *John*, being incenſed at the Injury, which they had done to their Maſter, ſaid unto him, *Lord, wilt thou that we command Fire to fall down from Heaven upon them, and devour them?* But the Son of God willing to Teach them, that the Spirit of his true Diſciples is a Spirit of Love and Charity, and not Revenge, turned himſelf to the two Brethren, and gave them this ſharp reproof, *Ye know not by what Spirit ye are acted: for the Son of Man is not come to deſtroy mens Lives, but to ſave them.* And they went to lodge in another Village.

## XLVII. *Jeſus foretells his Death a Third time.*

Matth. 20. 17 ---19. Mark 10. 32---34. Luke 18. 31 ---34.

This aſſurance and reſolution of the Son of God, which appeared even in his Face, was not in the Heart of the Apoſtles, who accompanyed him, but on the contrary they were ſeized with terror and amazement, and followed him with fear. He takes them therefore apart, and ſaith unto them, *Behold, we go up to* Jeruſalem, *where all things that are Written concerning the Son of Man ſhall be accompliſhed: For he ſhall be delivered to to the Chief Prieſts and Scribes, who ſhall condemn him to Death, and deliver him to the Gentiles, who ſhall mock, and ſpitefully entreat him, Scourge and*

*Crucify*

*crucify him, and he ſhall riſe again the Third Day*; but they underſtood not this Third Prediction of his Death, no more than the Two former; and the Goſpel aſſures us, That this Diſcourſe was concealed from them, ſo that they knew not the Things that were ſpoken. Book III

## XLVIII. *Jeſus reproves the Ambition of his Apoſtles.*

At the ſame Time *Salome*, the Wife of *Zebedee*, and the Mother of *John* and *James*, came to him with her Two Sons, and worſhipped him, as if ſhe were about to pray unto him: Jeſus asked her what ſhe would have? and ſhe anſwered him, Command that theſe my Two Sons may ſit, the one on thy Right-Hand and the other on thy Left, in thy Kingdom. He returned her no anſwer, but turning himſelf to her Children, for whom ſhe petitioned, he ſaid unto them, *Ye know not what ye ask: Are ye able to drink of the Cup that I muſt drink of, and to be baptized with the Baptiſm that I muſt be baptized with?* By this Cup and Baptiſm he underſtood his Death; and he asked theſe Two Brethren, Whether they were able to follow him, and imitate his Sufferings? They anſwered, That they were able. Then he tells them, That they ſhould indeed drink a part of his Cup, but as for the chief Places in his Kingdom, they are wholly at the Diſpoſal of his Father, to give them to whom he pleaſeth: As if he had ſaid, according to the Explication of the Fathers, Do not think that my Kingdom ſhall be given for Human Motives and Reſpects, it belongs to thoſe for whom my Father hath appointed it; and they are ſuch as are qualified for it by their Lives and Sufferings: Put your ſelves therefore into a Poſture of Fighting and Conquering,

Matth. 20. 20 — 28
Mark 10. 35 — 45

Book III but when he came into a City of the Province, they would not entertain him, becauſe they knew he was going to *Jeruſalem*, for there was a great Conteſt between the Samaritans, and Jews, about the place where God ought to be Worſhipped, the firſt alledging, that it was Mount *Gerizim*, and the other the Temple of *Jeruſalem*. The reaſon then why the Inhabitants of this place, thro' which Jeſus paſſed, rejected him, was becauſe he went to Solemnize the Feaſt, and by conſequent to Worſhip in a different place from them. The two Sons of *Zebedee*, *James*, and *John*, being incenſed at the Injury, which they had done to their Maſter, ſaid unto him, *Lord, wilt thou that we command Fire to fall down from Heaven upon them, and devour them?* But the Son of God willing to Teach them, that the Spirit of his true Diſciples is a Spirit of Love and Charity, and not Revenge, turned himſelf to the two Brethren, and gave them this ſharp reproof, *Ye know not by what Spirit ye are acted: for the Son of Man is not come to deſtroy mens Lives, but to ſave them.* And they went to lodge in another Village.

## XLVII. *Jeſus foretells his Death a Third time.*

Matth. 20. 17 ---19. Mark 10. 32---34. Luke 18. 31 ---34.

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Matth. 20. 20 — 28
Mark 10. 35 — 45

Book III ing, and you ſhall have the Reward which is promiſed to Conquerors beſtowed on you.

The Ambition of theſe Two Diſciples diſpleaſed the other Ten, who were very angry with the Two Brethren: Jeſus, who knew their Thoughts, being deſirous to cure that Pride, which made the one ambitious and the other jealous, calls them unto him, and teaches them, That they muſt not be like the Princes and Grandees of the World, who rule with Tyranny over their Subjects; but, on the contrary, he that will be great among them muſt be Servant of all, according to the Example of the Son of Man himſelf, who came not to be waited upon and ſerved, but to ſerve others for their Spiritual Good, and redeem Souls by his Death.

## XLIX. *Jeſus lodges at* Zaccheus's *Houſe.*

Luke 19. 1 — 10. They went on their Journey, and came to *Jericho*: In this City there was a certain Man, named *Zaccheus*, one of the chief Publicans, and very rich, who had a very great Deſire to ſee Jeſus: But becauſe the Multitude hindred him from it, being a Man of a ſmall Stature, he went before, and climbed up into a Sycamore Tree, in a Place where he knew he was to paſs: Jeſus, accordingly, came that way indeed, and lifting up his Eyes he ſaw *Zaccheus*, and ſaid unto him, *Zaccheus*, make haſte and come down, for I muſt lodge at thy Houſe to Day. At this *Zaccheus* came down immediately, and entertained him joyfully, while others murmuring, againſt him, ſaid, He is gone to be a Gueſt with a Man of a wicked Life. But Jeſus made it appear by the miraculous Change which he wrought in the Heart of this Publican, that he went as a Phyſician into a diſeaſed Family, to cure it; for *Zaccheus* preſenting himſelf before him,

him, ſaid to him, Lord, the half of my Eſtate I will give unto the Poor, and if I have done any Wrong to any Man, I will reſtore him Four-fold. And Jeſus anſwered, *This Day is Salvation come to this Houſe*; And aſſures us, That *Zaccheus*, who was looked upon hitherto, by the Jews, as a Stranger and a Heathen, was by Faith become a Child of *Abraham*, as well as they, and ſo was entituled to the Promiſes made to him. Book III

L. *Jeſus condemns the Opinion of thoſe, who believed that the Kingdom of God would then appear.*

All thoſe who were preſent, harkned unto Jeſus with Attention; and as they drew near to *Jeruſalem*, they thought that the glorious Reign of the Meſſias, which they had fancied to themſelves, would immediately commence, ſuppoſing that Jeſus had undertaken this Journey, to the Paſſover at *Jeruſalem*, for this End only, to ſeat himſelf upon his Throne, and to eſtabliſh the Kingdom he had ſo often ſpoke of. Jeſus, knowing their Thoughts, condemned them by this Parable: A certain great and Noble Man, being about to take a Voyage into a far Country, where he was to take Poſſeſſion of a Kingdom, fallen to him, called all his Servants, and gave them every one a Sum of Mony to trade withal and improve, till he ſhould return: Some of his Countrymen, who hated him, ſent after him, and declared that they would not have him for their King: But he, notwithſtanding this Oppoſition, having obtained the Kingdom, returned again, and firſt calls the Servants to an Account, to whom he had entruſted his Mony: One of them had improved it Ten, the Other Five Times, by Trading, whom he rewarded proportionably to their Diligence, giving Luke 19. 11—27.

Book III to the laſt the Government of Five Gities, and the other of Ten: But one there was among them, who inſtead of trading with it, had lock'd it up, fearing, as he ſaid, the great Severity of his Maſter, and ſo, not daring to hazard what he had entruſted to him. But his Maſter condemned this Action, and taking his Mony from him, gave it to thoſe whom he had already ſo bountifully rewarded. This done, he ſummoned thoſe who had refuſed to accept him for their King, and put them to Death in his Preſence. The Goſpel doth not deliver the Explication of this Parable; but ſince we know the Occaſion that Jeſus had to propoſe it, it is very natural to explain it thus. Jeſus himſelf is the King here ſpoken of; he is gone into Heaven, and ſhall return, in Majeſty, to judge both the Quick and the Dead. He diſtributes his Graces here below, and expects that we ſhould improve them by a good Uſe of them. At his coming again, he will find Three ſeveral ſorts of Perſons; ſome will make a good Uſe of the Grace that they have received, to whom God will give greater portions of it: Others will not improve it, and therefore he will take it from them. Laſtly, others will revolt from him, and will not obey his Laws, ſuch as Infidels and Wicked Men; but chiefly the Jews are meant in this Place, who being God's People, have, nevertheleſs, made the moſt vigorous Oppoſition to the Eſtabliſhment of his Church, and therefore he ſhall deſtroy them.

### LI. *Jeſus Chriſt heals Two Blind Men.*

Matth 20. 29—34. Mark 10. 46 — 52

As ſoon as Jeſus was departed from *Jericho*, being followed by a great Company of People, a certain Blind Man, named *Bartimeus*, he Son of *Timeus*, who ſat by the Way-Side begging, being informed

informed what the Multitude, which he heard going by, meant, and hearing that Jeſus paſſed by, he cryed out, with another Blind Man, who ſate in the ſame Road, *Jeſus, thou Son of* David, *have Mercy on me*. The People which accompanied Jeſus, but chiefly thoſe that went before him, ſpake roughly to him, to make him hold his Peace; but he cryed out ſo much the louder, as did alſo his Companion, *Thou Son of* David *have Mercy on me*: Then Jeſus ſtopped, and commanded him to be called; which ſome did, ſaying, be of good Comfort, ariſe, he calleth you: Then he immediately caſt away his Coat, aroſe, and went, with his Companion, to Jeſus; who asked them both, What would you have me to do for you? They anſwered, Lord, that thou wouldeſt open our Eyes. Then Jeſus, being moved with Compaſſion, touched their Eyes, and immediately they received Sight, and followed him, glorifying God; as alſo did all the People, who had been Witneſſes of this Miracle.

Book III Luke 18. 35—43.

## LII. *Jeſus Chriſt ſuppeth at* Bethany.

Jeſus drew every Day nearer and nearer to *Jeruſalem*, and Six Days before the Paſſover he came to *Bethany*, where he had lately raiſed *Lazarus*, the Brother of *Mary* and *Martha*, from the Dead: Here he was entertained at a Supper, in the Houſe of *Simon* the Leper: *Martha* waited, but *Lazarus* was one of thoſe that ſupped with him. While he ſat at the Table, *Mary* came to him, having an Alabaſter Box, containing a Pound of the Oyntment of Spikenard, of great Value, with which ſhe anointed his Feet, wiping them with her Hairs, and afterward breaking the Box, ſhe poured the Reſidue of the Perfume upon his Head, ſo that the whole Houſe was filled with the Smell

Matt. 26. 6—13. Mark 14. 3-9. John 12. 1 ——

Book III of it. The Apoſtles, but chiefly *Judas* Iſcariot, murmured at this waſte, and *Judas* ſaid, That this Oyntment might have been ſold for Three hundred Pence (which is about 9 *l.* 7 *s.* 6*d.* of our Mony) and ſo relieved many Poor People; not that he had ſo much Care or Compaſſion for the Poor (as the Goſpel obſerves) but becauſe he was a Thief and kept the Mony, which Jeſus Chriſt had collected for his ordinary Expence, and for the maintenance of the Poor, upon which account it was that he was ſo very deſirous to have gotten the Price of this Oyntment into his Hands, that he might gratify his own Covetouſneſs. But Jeſus himſelf undertook the Defence of *Mary*, and told thoſe that condemned her, That ſhe had done a good Work, and had embalmed his Body before-hand, for the Day of its Burial; and that as for the Poor, for whoſe Relief it was ſaid, that the Price of this Oyntment might have been better employed; they were always with them, and might receive Relief of them at any Time, but they could not have him always with them, to pay their Duty to him, and give him the Marks of their Eſteem and Affection: And laſtly, That this Action of *Mary*'s ſhould in every Place, where the Goſpel is preach'd, be ſpoken of in her Commendation. In the mean while, it being known at *Jeruſalem*, that Jeſus was come to *Bethany*, many of the Jews came to ſee him, and not him only, but more eſpecially *Lazarus*, whom he had raiſed from the Dead. As for the Chief Prieſts, they had determined to kill *Lazarus*, becauſe many Jews were converted to the Belief of Chriſt's Divinity, by the Miracle of his Reſurrection.

## *The End of the Third Book.*

# BOOK IV.

## An Account of what Jeſus Chriſt did from his Triumphant Entrance into *Jeruſalem*, to his Aſcenſion into Heaven.

### I. *Jeſus Chriſt goes in Triumph to* Jeruſalem.

THE next Day Jeſus departed from *Bethany*, and as ſoon as he came to a little Village, called *Bethphage*, which was ſituated at the Bottom of the *Mount of Olives*, which is diſtant from *Jeruſalem* but little more than half a Mile, he ſaid to Two of his Diſciples, Go unto the Village over-againſt you, and ye ſhall there find a Shee-Aſs, and with her a Colt, on which no Man ever ſat, looſe it and bring it to me, and if the Owners ask you why ye do ſo, ye ſhall anſwer them, That the Lord hath need of him; and they will let you bring him. The Diſciples exactly obeyed this Order, and finding every thing as Jeſus had foretold, they brought the Aſs and Colt to him, upon which, when they had ſet him, he rode to *Jeruſalem*. In the mean Time, the People, which were come to *Jeruſalem*, to the Feaſt, having received Information of the Reſurrection of *Lazarus*, from thoſe that were Eye-

Matth. 21. 1 —— 9. Mark 11. 1 — 10. Luke 19. 29 — 38. John 12. 12 — 18

Book IV Witneſſes of the Miracle, and hearing that Jeſus was coming to that great City, took Branches of Palm-trees, and went in great Throngs to meet him, crying out, *Hoſanna*, *i. e.* Salvation and Glory, *Bleſſed be the King of* Iſrael, *who cometh in the Name of the Lord.* Jeſus riding upon the Colt which his Diſciples had covered with their Garments, came in Triumph, thus accompliſhing that Zach. 9. 9. Propheſy of *Zachary*, *Fear not*, *Daughter of* Zion, *behold thy King cometh*, *full of Meekneſs*, *and ſiting upon an Aſs's Colt.* A great multitude of People did alſo ſpread their Garments in the way, and others cut down Branches from the Trees, and ſtrewed them where he was to paſs.

When they were come to the Deſcent of the *Mount of Olives*, his Diſciples being tranſported with Joy, to ſee their Maſter ſo highly honoured, gave Praiſe to God, with a loud Voice for all the mighty Works which they had ſeen; ſaying, *Bleſſed be the King that cometh in the Name of the Lord: Peace in Heaven and Glory in the Higheſt:* And all the People, as well thoſe that went before as thoſe that followed after, joyned with the Diſciples in their Acclamations, ſo that he was ſurrounded with Shouts, ſaying, *Hoſanna*, *i. e.* Honour, *to the Son of* David, *bleſſed be he that cometh in the Name of the Lord; bleſſed be the Kingdom of our Father David, which we have ſeen to come: Hoſanna, Peace and Honour in the Higheſt Heavens.*

## II. *Jeſus Chriſt bewails the Deſtruction of* Jeruſalem.

Matth. 21. 10, 11. Luke 19. 39 - 44. The Phariſees could not ſee ſo great Honour beſtowed upon a Man, whom they had reſolved to put to Death, without great Indignation, and therefore argued among themſelves; Do ye not perceive

perceive that we prevail nothing? Behold all the World is gone after him: But ſome of them could not conceal their Anger, but ſaid, among the Multitude, to Jeſus, *Maſter, command thy Diſciples to hold their Peace:* But he ſilenced them themſelves, by ſaying to them, That the Stones would immediately cry out, if his Diſciples ſhould hold their Peace. Then they came near to *Jeruſalem*, and Jeſus caſting his Eyes upon that miſerable City, whoſe Miſeries and Sins he foreſaw, ſhed forth Tears, as a Sign of the Compaſſion, with which he was affected for her, and ſeeing her, cryed out; *O that thou hadſt known, at leaſt in this thy Day, the things that conduce to thy Peace* and Safety; *but now they are all hid from thine Eyes! For the Time ſhall come when thy Enemies ſhall caſt Trenches about thee and inveſt thee, and keep thee in on every Side; and demoliſh thee, and caſt thy Children out, and ſhall not leave one Stone upon another, becauſe thou haſt not known the Time wherein God hath viſited thee:* So that he ſhews himſelf much more affected for the Ruin of *Jeruſalem* than at the Acclamations with which they received him. Being entred into the City, with ſo great a Number of People, all the Citizens were moved, and every one enquired, Who is this Man? To whom the Multitude anſwered, It is Jeſus, the Prophet of *Nazareth*, in *Galilee*. Book IV

### III. *Jeſus Chriſt again foretels his Death.*

Beſides the Jews, who were come to *Jeruſalem*, to keep the Paſſover, there were alſo Heathens, who being Proſelytes of the Gates, were come to worſhip God at that Feaſt: Some of theſe having a great Deſire to ſee Jeſus, did for that Reaſon come to *Philip*, one of the Twelve Apoſtles; *Philip* tells *Andrew* of it, and both of them told their Maſter. John 12. 20—36.

Book IV Maſter. Jeſus, who by his Death was about to obtain Salvation, as well for the Gentiles as Jews, anſwered theſe Two Apoſtles, That his Hour was come that he ſhould be glorified: And as a Grain of Wheat brings forth no Fruit till it is dead in the Earth, where it is ſown, ſo ſhould his Death be the Seed, which ſhould produce a great Harveſt; that the Faithful, which ſhould be produced thereby, ſhould learn by his Example to hate their Lives in this World, that they may preſerve it to Life Eternal, and that the Service, which they ſhould pay him, in following him whitherſoever he goeth, ſhould be rewarded with Eternal Glory. He alſo, for their Comfort, brought upon himſelf the Horrors of his Death, and therefore ſtirred up voluntarily a Paſſion in his Soul, which diſcovered it ſelf outwardly by theſe Words, *My Soul is troubled, and what ſhall I ſay? Father ſave me from this Hour:* But conſidering with himſelf how great Glory God would gain by his Death, he added; *But for this Cauſe came I to this Hour: Father, glorify thy Name.*

At the ſame Time there came a Voice from Heaven, which ſaid, *I have glorified it already, and will glorify it again.* They, that were preſent, ſaid, That it was a Clap of Thunder, and others ſaid, That an Angel ſpake unto him; but he anſwered, *This Voice came not for me, but for your ſakes.* And to let them know what Influence his Death, which he ſhould ſuffer upon the Croſs, ought to have upon all Men, he ſaith, *Now is this World judged, and the Prince of this World, i. e.* the Devil, *is caſt out; and when I am lifted up from the Earth, I will draw all Men unto me.* Upon this the Jews asked him, How the Death of the Son of Man could be conſonant with the Holy Scripture, which ſaith, *That Chriſt muſt endure for ever, and never dye?* And they added, *Who is this Son of Man?*

*Man?* He anſwers them, That they ſhould enjoy the Light a little Time; and adviſes them, That ſince it is no fit Time to walk or act, when they are deprived of it, they ſhould believe in the Light, that is, in him, ſo long as he is with them. Book IV

Jeſus having ſpoke theſe Words, hid himſelf from them, ſince they made no deeper Impreſſion upon their Hearts than his Miracles did, which he had done before them in ſo great Numbers; for they were ſtricken with that Blindneſs of Heart, which according to *Iſaiah*'s Prophecy, hindred them from ſeeing that which they ſaw, their Hearts being ſo much hardened that they could not endure the Remedies which were applyed for their Cure. Nevertheleſs, even among the Chief Men of the Jewiſh Nation, there were ſeveral that belived on Jeſus Chriſt, but they dare not own him openly, becauſe the Phariſees had reſolved to put all Jeſus's Diſciples out of the Synagogue; and this their cowardly Timorouſneſs proceeded from hence, That they loved the Praiſe of Men more than the Praiſe of God: So that it was in vain for Jeſus to cry out to theſe ſort of Perſons, as he doth in the next Words; *He that believeth on me, believeth on him that ſent me: I am come a Light into the World, that whoſoever believeth in me may not abide in Darkneſs: I am come to ſave and not to judge; he that diſregards my Words ſhall be judged by the ſame Word at the Laſt Day; for I have not ſpoken of my ſelf, nor taught any thing but what my Father commanded me to teach:* So great an effect had their Fear and Hardneſs upon them. John 12. 36——50. Iſa. 6. 9.

IV. *Jeſus*

### IV. *Jeſus Chriſt curſeth the Fig-Tree.*

Matt. 21. 17——22 Mark 11. 12—14.

Perhaps theſe laſt Words were ſpoken in the Temple, for S. *Mark* ſaith, That he went thither, and in the Evening returned to *Bethany*, with his Twelve Diſciples: The next Morning he came again to *Jeruſalem*, and perceiving himſelf an hungry, he went to a Figtree, which he ſaw in the Way, hoping to find ſomething on it to eat: But becauſe the Time for Figs was not come, he found nothing; for which Reaſon he curſed the Tree, ſaying, *Let no Fruit grow on thee henceforth, for ever; and immediately the Fig-Tree withered away:* Not that the Fig-Tree, ſay the Fathers, was really to be condemned, for not bearing Fruit, ſince it was not the proper Seaſon for it; but that Jeſus Chriſt would teach Men by what he did to the Fig-Tree, that he expects good Works of them, that he doth not allow them to be without Good Fruits, and that the Puniſhment due to their Barrenneſs is to be given over to it, that ſince they have not done the good they are able, they ſhould not be able to do the Good they would.

### V. *Jeſus Chriſt drives the Merchants out of the Temple.*

Matth. 21. 12——22 Mark 11. 15—26 Luke 19. 45—48

Jeſus being come to *Jeruſalem*, went into the Temple, where ſeeing that Holy Place profaned and diſhonoured by Trading and Merchandize, he was moved with Indignation, and drave out the Buyers and Sellers, overthrew the Tables of the Mony-Changers, and the Seats of them that ſold Doves, and would not permit any Man to carry any Veſſel through the Temple: And to ſatisfy them of the reaſonableneſs of this Action, he ſaid

to

to them, *Is it not written, My Houſe ſhall be called an Houſe of Prayer, by all Nations? but ye have made it a Den of Thieves.* At the ſame Time came the Blind and the Lame to him, and he healed them all. Book IV

The People were filled with Admiration at all theſe Things; but the Prieſts, Scribes, and Chief Men among the Jews, perſiſted ſtill in their Reſolution of putting him to Death, and ſought all occaſions to bring it about, but yet ſo that they might have no cauſe to fear the People. The Miracles which he did, and the Acclamations of the Children, who cryed in the Temple, *Hoſanna, i. e.* Health and Honour, *to the Son of* David, much enraged them, and they could not but diſcover that Anger, by asking him, If he regarded what theſe children ſaid? But he ſilenced them, by ſhewing them, That that which diſpleaſed them, ſo highly, fulfilled the Scripture; for, have you never read, ſaith he, theſe Words of the Pſalmiſt, *Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe?* Pſal. 8. 2.

When it was Night Jeſus went from *Jeruſalem*, and returned again the next Morning; in the Way the Apoſtles beholding the Fig-Tree, which Chriſt had curſed, but the Day before, to be quite withered away and dead, to the very Roots, *Peter* ſhewed it to him, ſaying, *Maſter, behold the Fig-Tree, which thou curſedſt, is withered away!* Whereupon Jeſus takes an occaſion to ſhew them, how great is the Force of Faith and Prayer; for he ſaid unto them, That if they have a ſtedfaſt Faith in God, they ſhould not only be able to dry up a Fig-Tree, but to remove Mountains; and whatſoever they ſhall ask in Prayer, it ſhall be granted them, provided that they be careful before Prayer to pardon thoſe that have offended them, becauſe unleſs that be done, God will not pardon them their Offences.

VI. *The*

## VI. *The Diſcourſe of Jeſus Chriſt with the Prieſts and Doctors.*

Matth. 21. 23—27. Mark 11. 27—33 Luke 20. 1—8.

Jeſus enters again into the Temple, where while he was inſtructing the People, and preaching the Goſpel, the Prieſts, Scribes and Rulers came upon him, and asked him, By what Authority he did theſe things? He anſwered them, *I alſo will ask you one Thing, which if you will anſwer me, I will tell you by what Authority I do this.* He then asked them, *Whether the Baptiſm of* John *was from Heaven or of Men, i. e.* Whether it was of Divine or Human Appointment? This Queſtion much perplexed them, for they durſt not affirm that it was from Heaven, for fear Jeſus ſhould retort it upon them, Why did ye not then believe it? But if they ſhould affirm it to be a mere Human Inſtitution, they feared that the People, who did generally believe that *John* was a Prophet, would ſtone them; wherefore they choſe to anſwer, That they knew not. Then Jeſus replyed, *Neither tell I you by what Authority I do theſe things*, which ye behold to be done by me.

After this he propoſeth ſeveral Parables to theſe Hypocrites, wherein he ſhews, how great puniſhment they deſerved for that unjuſt averſion and hatred, which they had taken up againſt him, and for their obſtinacy, by which they rejected thoſe Truths, which he had preached to them. The firſt is of a certain Man, who having two Sons commanded them one after another, to go and Labour in his Vineyard. The firſt told him plainly, that he would not go, but afterwards he repented, and went; the other having promiſed him to go, went not. Jeſus asked the Prieſts and Scribes, *which of theſe two Sons did the Will of his Father?*

They

They anſwered, *the firſt*. Then he ſhews them, that the Firſt figured the Publicans and Sinners, who repented at the Preaching of *John* the Baptiſt, and that they themſelves not believing this his Holy Fore-runner, who came to them in the way of Righteouſneſs, ſhould not get into Heaven ſo eaſily as the Harlots themſelves, whoſe Repentance they would not imitate, nor follow their Faith. Book IV

## VII. *The Parable of the Husband-men, that hired the Vineyard.*

The ſecond Parable is concerning a Man, who being about to take a long Journey, Let out his Vineyard to Husbandmen, and about the time of the Vintage ſent one of his Servants to them to receive the Fruits of it. But the Husband-men beat the Servant, and ſent him back empty. Then he ſent another to them, whom they Wounded, and a Third whom they Killed; others alſo he ſent to them, and they uſed them after the ſame manner, ſo that he reſolved to ſend his only Son, whom he loved moſt tenderly, being perſwaded, that they would reverence him. But on the contrary, when they ſaw him, they ſaid one to another, *Lo! this is the Heir, let us Kill him, and ſo get his Inheritance. So they ſeized upon him, caſt him out of the Vineyard and ſlew him.* Then Jeſus ſaid, *When the Lord of the Vineyard cometh, what will he do unto theſe Husband-men?* Some of them anſwered, *He will deſtroy thoſe wicked Men according to their deſerts, and let out his Vineyard to other Husband-men, who ſhall render him the Fruits in due ſeaſon.* He approved of their anſwer, and aſſured them, that they ſhould be uſed in that manner. But others who perceived perhaps, that this Para-

Matth. 21. 33 — 46.
Mark 12. 1 — 12.
Luke 20. 9 — 19.

Book IV Parable touched them, ſaid unto him, *God forbid.* But Jeſus looking upon them, ſaid, What is then the meaning of this Parable of Scripture, *The Stone, which the Builders rejected,* is by the Miraculous Power of God, *become the head Stone of the Corner?* And to make a full Application of this Parable to them, he added, For this reaſon it is, that I have told you, *That the Kingdom of Heaven ſhall be taken from you, and be given to a People, that ſhall bring forth the Fruits of it.* And this indeed happened, for the Jews to whom Jeſus Chriſt had truſted his Vineyard, that is to ſay, his Law, and Church, and who inſtead of making uſe of theſe advantages, had cruelly handled the Prophets, who admoniſhed them of their Duty, and have Crucified the only Son of God, are no longer the Lords People, but his Church is now made up of Gentiles, who heretofore knew not God. Wherefore it is our Wiſdom to profit by the misfortunes of them, into whoſe Place we are entred, bringing forth Fruits, *i. e.* faithfully performing, what God expects of us. The Prieſts and Scribes eaſily perceiv'd, that Jeſus ſpake of them, and would then have laid their Hands on him, but the fear which they had of the People, kept them from attempting it, tho' they were much troubled, and aſhamed to ſee themſelves thus Painted out in this other Parable.

### VIII. *The Parable of the Marriage Feaſt.*

Matth. 22. 1——14. To the ſame purpoſe Jeſus ſpake another Parable, ſaying, *A certain King having made a great invitation to the Marriage of his Son, ſent his Servants, when all things were ready, to call them to it; but becauſe they refuſed to come, he ſent other Servants to perſwade them, and give them notice, what great preparations were made for them.* But this did

did not make any impreſſion upon them, they went one to his Farm, another to his Merchandize, and ſome layd hold upon his Servants and ſlew them, after they had committed many outrages againſt them. The King having heard of theſe ungrateful rudeneſſes, ſent forth his Armies to ſlay thoſe Murtherers, and burn up their Cities, and in their ſtead brought all, that he found in the Streets to the Marriage. This being done the King came in to ſee the Gueſts, and there perceiving a Man, who had not a Wedding Garment, he asked him, *how he dare come thither with ſuch a Veſtment? Wherefore binding him Hand and Foot, he caſt him into outer Darkneſs, where there is nothing but Weeping and gnaſhing of Teeth.* Jeſus made the Application of this Parable, ſaying, *Many are called, but few are choſen.* It is eaſy to ſee, that the Jews were the firſt Invited to the Marriage of the Kings Son, *i. e.* to the Kingdom of Heaven Preached to them by Jeſus Chriſt; that they deſpiſed his Word, and put him to Death; that God hath rejected them, as a puniſhment for their Sin, and inſtead of them hath called the Gentiles into his Church, who before had never heard of him. It remains only for us to ſee, whether we have a Marriage-Garment, *i. e.* Charity, which is the White Robe, which is given us in Baptiſm, that ſo if we have it not, we may endeavour to get it on, before the King comes to examine with the great rigour of his Juſtice the State of all thoſe, that are in his Church, to condemn them to Infernal Darkneſs, who imagine that it is enough to be called, and will not be at the pains by an Holy Life, to obtain the Reward promiſed to the Elect. Book IV

### IX. *Jeſus Chriſt Silenceth the Phariſees.*

Matth. 22. 15 — 22. Mark 12. 13 — 17. Luke 20. 20 — 26.

The Phariſees who had as great a ſhare in the Application of theſe Parables as any other, went away with a firm reſolution to ſearch out all Opportunities of deſtroying him, who thus confounded them. They believed they had found out an infallible way to do it, by entangling him in his talk, and therefore made no delays to make uſe of it. Whereupon they ſent ſome of their Diſciples to him, who were as much Hypocrites as themſelves, and counterfeiting themſelves to be Righteous, with the Herodians, *i. e.* probably ſome of *Herods* Officers, to enſnare him, and tempt him to ſpeak ſomething, which might bring him under the ſtroke of Juſtice. Theſe Men therefore went to him, and ſpake thus to him, *Maſter, We know that thou art upright and true, and teacheſt the way of God in Truth, without regard to any Man, or thing.* Give us thy Opinion in this matter, *Is it Lawful to pay Tribute to Cæſar, or no?* It is certain their deſign was in this Queſtion to make him odious to the People, who never could be brought to ſubmit themſelves to the Romans, but by force, if he ſhould aſſert that they ought to do it; but if he anſwered, that 'twas unlawful to pay, they would have him puniſhed as a Rebel againſt the Emperour. But he knowing their malicious intentions, asked them to ſhew him a piece of the Money they pay'd Tribute withal, and when he had it in his Hands, he ſaid, *Whoſe Image and Superſcription hath it?* They anſwered him, *Cæſars.* Then he reply'd, *Render therefore to* Cæſar *the things that are* Cæſars, *and to God the things that are Gods.* In which anſwer ſince they could find no fault, they went away full of diſappointment, and admiration.

X. *Jeſus*

### X. *Jesus Christ silenceth the Sadducees.*

As soon, as these Men were gone, there came to Jesus the Sadducees, *i. e.* a Sect of the Jews, that do not believe the Resurrection of the Dead, and put a Question to him about the Command of the Law of *Moses*, which obliged a Man to Marry the Widow of his Elder Brother, dying without Children. They then put this Case to him, That there was a Woman, who was Marryed according to this Law to Seven Brethren, one after another, and they all Dyed without Children, wherefore they asked him, *Whose Wife of the Seven she should be after the Resurrection?* He answered them, That they neither understood the sense of Scripture, nor the Power of God; that Marriage, which is necessary in this World, to raise up Children, and posterity to Mortal Men, is not at all so in another World, where no Man shall dye, but all shall be like the Angels, being immortal. Then he shews them by Scripture, that the Dead are alive in respect of God, who will one day raise them, and consequently they were in a great error in denying a future Resurrection. A Doctor of the Law who heard this answer, could not but acknowledge, that he had replyed well, and all the People continued their admiration of his Doctrin. Matth. 22. 23—33. Mark 12. 18—28. Deut. 25. 5. Luke 20. 27—38.

### XI. *He teaches, which is the greatest Commandment of the Law.*

A certain Scribe who was a Pharisee, and who had seen, how Jesus had put the Sadducees to silence came to him, and asked him, tempting him, *Which is the first, and great Commandment of the Law?* He answered him, This, *Thou shalt Love the Lord thy God with all thy heart, with all thy* Matth. 22. 34—40. Mark 12. 28—34.

Book IV *Soul, with all thy Mind, and with all thy Strength*; and that the Second, which is like unto it, is this, *Thou ſhalt Love thy Neighbour as thy ſelf*: In theſe two are contained all the Law and the Prophets. The Phariſee highly approved this anſwer of Jeſus, and confeſſed, that he deſervedly preferred Love above all other things, for that is more acceptable to God, than all Whole Burnt-Offerings and Sacrifices. The Son of God for his part commended the Wiſdom of this Doctor, and aſſured him, that he was not far from the Kingdom of God.

After this no Man durſt ask him any more Queſtions; but Jeſus put one himſelf to the Phariſees, for ſeeing them aſſembled about him in the Temple, He ſaid unto them, *What think ye of Chriſt, whoſe Son is he?* They anſwered him, *The Son of David.* Whereupon Jeſus objected theſe words of *Pſ.* 110. 1. *The Lord ſaid unto my Lord, ſit thou on my Right Hand*, &c. And asked them how he could be *Davids* Son, ſince he being inſpired by the Holy Spirit called him *His Lord?* This Queſtion they could not reſolve him, becauſe they would not acknowledge the Divine Nature of Jeſus Chriſt, whence it was, that they were Ignorant, that as God, he was Lord of *David*, tho' as Man he was his Son.

### XII. *Jeſus diſcovers the Vices of the Scribes and Phariſees.*

Matth. 23. 1 — 12. Mark 12. 38 — 40. Luke 20. 45 — 47.

Jeſus then turning his Diſcourſe to the People, but chiefly to the Diſciples, admoniſheth them to obſerve, and do thoſe Truths, which the Scribes and Phariſees taught them, ſince they ſat in *Moſes* Chair and had right to inſtruct them. But that they ſhould take heed, how they imitated their Actions: for he tells them, that they were guilty of Hypocriſy,

criſy, and commanded others to do, what themſelves would not do; that they affected the higheſt places and ſought after the greateſt Honour; that they uſed long Prayers indeed, but 'twas to devour Widows Houſes. He taught his Diſciples not to deſire to be called Maſters, but to acknowledge themſelves to be all Brethren; That they had but one Father, *who is God*, and one Maſter, *Jeſus Chriſt*. And then he repeats the words, which he had often ſpoken, *He that is greateſt among you, let him be Servant of all; for whoſoever exalteth himſelf, ſhall be abaſed, but he that humbles himſelf ſhall be exalted.* Book IV

XIII. *Jeſus Chriſt commends the Alms of a poor Widow.*

Jeſus ſitting over againſt the Treaſury took notice of thoſe that caſt their Gifts into it; and ſeeing a certain poor Widow caſting in two Mites, (which make a Farthing of our Mony) he called unto his Diſciples, and ſaid unto them, *That this poor Widow hath given more, then all the Reſt; becauſe theſe Rich Men, who have put much into the Treaſury, have given out of their abundance; but this Woman on the contrary hath out of her want given all ſhe had, even all her Living.* Mark 12. 41—44. Luke 21. 1—4.

XIV. *Jeſus Chriſt foretells the Deſtruction of* Jeruſalem.

When Jeſus was come out of the Temple to return to *Bethany*, his Diſciples began a Diſcourſe among themſelves in the way, about the Magnificence and Beauty of that Building, and the large Gifts, with which it was enriched and endowed. And then came to their Maſter to ſhew him that, which they ſo much admired; and one of them ſaid to Matth. 24. 1—20. Mark 13. 1—23. Luke 21. 5—24.

Book IV him, *Maſter, ſeeſt thou what Stones and Buildings here are?* But he anſwered them, *That the time ſhall come, in which all this great Building, which they ſee, ſhall be ſo utterly deſtroyed, that there ſhall not be left one Stone upon another that ſhall not be caſt down.* When they came to the Mount of Olives, Jeſus ſat over againſt the Temple, and Four of his Apoſtles, viz. *Peter*, *James*, *John* and *Andrew*, prayed him to tell them, *When this Deſtruction of the Temple, which he had foretold, ſhould happen; when the World ſhould end, and he ſhould come again in Glory, and what ſhall be the Signs of theſe great events?* Jeſus explained all theſe things to them; and firſt adviſes them to beware of the Multitude of Impoſtors, who ſhould pretend themſelves to be the Meſſias; as alſo not to be troubled at the Wars, Seditions, Famines, and other dreadful Signs, which are nothing but many preſages of the horrible Calamities, which ſhall come upon the Earth. He tells them that before theſe things come to paſs, they ſhall be Perſecuted, brought before Judges, Scourged in Synagogues, be delivered over to Puniſhments by their Parents, hated of all Men for the Love they bear to Chriſt, and many of them ſhall be put to Death. But he comforts them at the ſame time, by aſſuring them, that he will give them ſuch Wiſdom to ſpeak before their Judges, as all their Adverſaries ſhall not be able to gain-ſay or reſiſt; that they ſhall ſecure, and ſave their Souls by Patience; that in ſpite of all the Rage of their Perſecutors, there ſhould not one Hair of their Heads periſh, and that his Goſpel ſhall be Preached in all the World. Laſtly, he tells them, that he would raiſe up falſe Prophets, which ſhould deceive many; that Perſecutions ſhould make many to fall away; that they ſhall ſee Iniquity abound, and Charity grow cold; but they that hold out to the end, ſhall be ſaved,

and

and ſo receive a ſufficient reward for their Patience. Book IV

After he hath thus inſtructed them concerning what ſhould befal themſelves, he then tells them, what ſhall come upon the City *Jeruſalem*, the Temple, and the Jews themſelves. He ſaith then, *That when they ſhall ſee* Jeruſalem *inveſted, and Gods Temple defiled with execrable abominations they may then aſſure themſelves, that the Deſolation of them is nigh.* That they ſhould only contrive to ſave themſelves with all the care they can, that they may not be involved in the Calamities of their Nation. That this is the time, that God will pour out his Vengeance upon the Jews, *Who ſhall ſee their City trodden down by the Gentiles, who ſhall ſlay them, or carry them Captives into all Nations, where they ſhall ſuffer all the Evils and Plagues,* which God hath threatned to bring upon them in Holy Scripture, and to be brought into ſo great troubles, and afflictions, as never were, nor ever ſhall be the like. And indeed all theſe things happened to the Jews a little after, in the ſame manner, as the Son of God foretold his Diſciples; for about Forty Years after, *Jeruſalem* having filled up the Meaſure of her Sins by the Death of Chriſt, and his Diſciples, was taken by the Romans after a long Siege, and War, wherein above Thirteen Hundred Thouſand Jews periſhed in ſeveral parts of the World, Eleven Thouſand of which Dyed of Famine and Sword in the Siege of their City only.

### XV. *Jeſus Chriſt foretells his ſecond Coming.*

Jeſus having thus anſwered the firſt Queſtion put to him by the Apoſtles, he paſſes to the two others, which concern his Glorious coming, and the end of the World. He tells them, that his Second coming ſhall be like Lightning, which appears

Matth. 24. 21—35. Mark 13. 24—31. Luke 21. 25—33.

Book IV pears ſuddenly, and in a moment flies from East to Weſt, *i. e.* he ſhall be manifeſted, and known in all the Earth, and not privately, and be ſeen in one place only, as ſeveral Seducers would perſwade us, of whom ſome will ſay, that Chriſt is here, and others, that he is there: That he will raiſe up alſo falſe Chriſts, who ſhall do ſuch aſtoniſhing Miracles, that they ſhall deceive, if it be poſſible, even the Elect themſelves. But thoſe Holy Souls ſhall acknowledge the true Meſſiah, and gather themſelves to him, as the Eagles flock about a Dead Carkaſs for their Prey. That to make his Coming the more Glorious, ſeveral extraordinary and dreadful Signs ſhall go before it, *As the Sun, and Moon ſhall be Darkned, the Stars ſhall fall, the Heavens ſhall be ſhaken, the Waves of the Sea ſhall make a terrible Noiſe and Roaring, and all Men ſhall be in a general Conſternation and amazement.* That after this Univerſal change of Nature, *They ſhall ſee the Sign of the Son of Man firſt, and then Himſelf coming in the Clouds with Power and Majeſty; and he ſhall ſend his Angels, who ſhall utter a Voice like the Sound of a Trumpet, and ſhall gather together his Elect from all parts of the World.* He adds, That then his Faithful Servants may lift up their Heads with confidence, becauſe as we know that Summer is nigh, when we ſee the Fig-trees, and others Trees begin to Bud, ſo ſhall they know by all theſe things, that they ſhall then ſee his Glory, and that the Kingdom of God, is, as it were, at their Doors, and nigh at Hand.

XVI. *Jeſus Chriſt teacheth his Diſciples to Watch.*

Mark 13. 32-37. Luke 21. 34-38. Jeſus having ſaid theſe things, had only two things more to Teach his Apoſtles, *viz.* the time, when theſe things ſhould happen, and what the Son of Man ſhould do upon the Earth, when he

ſhould

ſhould come, as he had ſaid of himſelf, *full of Majeſty and Glory*. As to the firſt he tells them, that no Creature knows the time, but God only, and that it is very convenient for them to be Ignorant of it, that they may be watchful over themſelves, and not ſuffer their Hearts to be over-charged with Surfeiting, and Drunkenneſs, and cares of this Life: That they ſhould Watch and Pray always, that they may make themſelves worthy to appear with confidence before the Son of Man. He foretells them, what Signs ſhould happen before his Second Coming, that he may not ſurprize thoſe, who will not Watch for themſelves, and that the day of his Judgment ſhall be as a Snare, which ſhall incloſe in it all the Inhabitants of the World. And after he hath propounded to them the example of certain good Servants, who in the abſence of their Maſter diſcharge their Truſt, which he hath committed to them faithfully, and watch always for his coming, becauſe they knew not the time, when he will return, he concludes, *Watch ye therefore, leſt the Lord come on a ſudden, and find you ſleeping*. And then adds, *what I ſay unto you, I ſay unto all*; Watch.

## XVII. *The Parable of the Ten Virgins.*

Jeſus, that he might impreſs this Truth more ſtrongly upon their Spirits, upon which their Salvation depended, propounds two Parables. The Firſt is of the *Ten Virgins*, who took their Lamps, and having lighted them went out to meet the Bridegroom and Bride and accompany them at their Marriage. Five of them, which the Son of God calls *Fools*, were contented to have their Lamps light; but the other Five wiſely Foreſeeing, that the Bridegroom might tarry, carryed Oyl along with them in their Veſſels, that they might put it into their Lamps, if they were in danger of going

Matth. 25. 1 —— 13.

Book IV going out. And thus it came to paſs, for the Bride groom delayed his Coming, *and they all ſlumbred and ſlept.* About midnight there was a great Cry heard, *Behold, the Bridegroom cometh, go ye out to meet him: They aroſe immediately, and trimmed their Lamps. But the five fooliſh Virgins ſeeing their Lamps ready to go out, deſired ſome Oyl of the wiſe Virgins, who ſent them to the ſellers; and while they went to buy, the Bridegroom came, and the wiſe Virgins went in with him to the Marriage.* The other Virgins came afterward, *but the Door was ſhut*, and they were forced to knock, ſaying, *Lord, Open to us*; but he anſwered them, *I know you not.* The Application of this Parable is very eaſy, and the concluſion which the Son of God hath drawn from it, is plain, *Watch therefore, for ye know neïther the Day, nor the Hour, wherein the Son of Man cometh.*

## XVIII. *The Parable of the Servants.*

Matth. 25. 14 – 30. The ſecond Parable is of a Man, who being about to take a long Journey, put his Eſtate into the Hands of his Servants, and diſtributed to them ſeveral Sums of Money, according to their ſeveral abilities, to Trade with. At his return he found them to have doubled what they had received, and therefore ſaid unto them one by one; *O good, and faithful Servant, becauſe thou haſt been faithful in a few things, I will put many things into thy diſpoſe, enter thou into the Joy of thy Lord. But finding among them one, who hid his Lords Mony in a Pit, he caſt him out, and put him into a dark Dungeon, as a ſloathful, and unprofitable Servant.* We have already ſeen ſomething like this in a Parable before, Of the Servants, who having alſo received a Sum of Mony, had made different improvements of it. Here the Sums are diverſe, but the Gain is equal;

and

and we are taught by both theſe Parables, that to be ſaved we muſt make good Uſe of the Graces which God hath beſtowed upon every one, in ſuch Meaſure as he pleaſeth; that we ſhall have the greater Rewards, the greater Improvement we make of the Gifts of his Mercy; and that we need fear but one thing, which is, to hide, or not improve the Talent that God hath entruſted us withal. Book IV

XIX. *A Deſcription of the Laſt Judgment.*

After theſe Parables, in which Jeſus teacheth his Diſciples the importance of watching always, that they may not be ſurprized by his Second Coming, which muſt needs be very terrible, as the Fathers ſay to thoſe who have not laboured after Salvation in this Life, and who ſuffer Death to overtake them without a due Preparation for eternal Life: He then informs them, What he will do upon the Earth, when he ſhall come again in his Majeſty, accompanied with his Angels. He tells them, That he ſhall ſit on the Throne of his Glory, and all Nations of the World, being aſſembled before him he will ſeparate the Righteous from the Wicked, as a Shepherd ſeparateth the Sheep from the Goats: That he will ſay to the Righteous on his Right Hand, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the beginning of the World; for I was an hungry and ye gave me Meat, thirſty and ye gave me drink, naked and ye cloathed me, ſick and ye viſited me, impriſoned, and ye came unto me, to ſee me.* Theſe good Men being amazed, will then ask him, When he ſuffered theſe Wants, and they thus aſſiſted him: And then he will anſwer them, *I ſay unto you, that foraſmuch as ye did it to any of theſe leaſt of my Brethren, ye did it unto my ſelf.* Afterward he will Matth. 25. 31—46.

Book IV will ſay to the Sinners on his Left-hand, *Depart from me, ye curſed, into Eternal Fire, prepared for the Devil and his Angels:* And he will add, That the Cauſe of their Condemnation is this, that they did not afford him Relief in his need, not giving to his Brethren. Not that Sinners, ſay the Fathers, ſhall not be puniſhed for their other Crimes, of which they are found guilty; and the Good ſhall not be rewarded for the other good Works which they have done; but by aſſuring us, That he will judge Men according to the Works of Mercy, which they have done or omitted. He endeavours to teach us, That without this vertue all the Good we do will be unprofitable for our Salvation, and that there is no Sin, which Almſgiving done by the Spirit of God, cannot blot out. Sinners ſhall be damned, becauſe they have not given Alms; as a Sick Man may be ſaid to dye of his Diſeaſe, becauſe he would not uſe the Medicine which might cure him. Theſe Two Sentences ſhall be followed with different Executions, the Sinners ſhall go into Eternal Torments, prepared for them; but the Juſt ſhall go up into Heaven, to be enſtated in Life and Eternal Glory.

### XX. *The Jews hold a Council againſt Jeſus.*

Matth. 26. 1 — 5. 14 — 16 Mar. 14. 1, 2, 10, 11 Luke 22. 1 — 6.

While Jeſus was thus inſtructing his Apoſtles, the Prieſts and Doctors of the Law were deviſing all ways to apprehend Jeſus by Subtilty, and put him to Death. He did not hide himſelf from them, becauſe his Hour was come: He appeared in the Temple in the Day-Time, and the People came together, early in the Morning, to hear him, and at Night he went into the *Mount of Olives*. On *Wedneſday* his Enemies met in the Hall of *Caiphas* the High Prieſt, and held a Council againſt him; But

But becauſe they feared the People, they ſought to ſeize upon him by Craft, and that not on the Feaſt-Day, leſt they ſhould cauſe an Uproar among the People. In the mean Time Satan entred the Heart of *Judas Iſcariot*, that covetous Apoſtle, who, being a Thief, kept the Mony of Jeſus Chriſt, and inſpired him with a deteſtable Reſolution to betray and ſell his Maſter. This Traitor therefore goes to the Prieſts and Rulers, and ſaith unto them, *What will ye give me, and I will deliver him into your Hands?* This Propoſition did pleaſe them wonderfully, and they promiſed to give him Thirty Pieces of Silver, which comes to about Three Pounds and Fifteen Shillings of our Mony; Which Sum he accepted: From that Time he ſought Opportunity to betray him. This Jeſus warned his Diſciples of, *Ye know that within Two Days is the Feaſt of the Paſſover, and the Son of Man ſhall be delivered up to the Jews, to be Crucified.* Book IV

## XXI. *What was the Jewiſh Paſſover.*

The Paſſover was the greateſt and moſt ſolemn of all the Jewiſh Feſtivals, and God himſelf appointed it, as a notable Remembrance of the Favours he had done for his People; and as a ſenſible Sign of thoſe that he further intended to do for all Mankind, by the Death of his Son. The Word *Paſcha* ſignifies a Paſſage; and if we would underſtand why this Name was given to that Solemnity, we muſt call to Mind the manner how the Iſraelites were delivered out of *Ægypt*, and from the Slavery of *Pharaoh*. God, that he might oblige that Prince to free his People, ſent ſeveral Plagues upon him and his Kingdom, and particularly ſlew all the Firſt-Born in *Ægypt*, both of Man and Beaſt: But that the Jews might not be involved Exod. 12.

Book IV involved in this Maſſacre, which was intended only to work their Deliverance, they were ordered by *Moſes* from God to do theſe Things. On the Tenth Day of the Moon in *March*, they took every one an He-Lamb, according to their Families, without Blemiſh or Spot, which they Sacrific'd on the Full-Moon of the ſame Month, at Even, and ſtruck the Blood of it upon the Lintel and Two Side-poſts of their Houſes. The ſame Night they eat the Fleſh roaſted with Fire, in haſte, with unleavened Bread and bitter Sauces, having their Garments guirded and truſſed up, their Shoes on their Feet, and a Staff in their Hands, as being ready to depart. In this Night, which was from the Fourteenth to the Fifteenth Day of the Moon in March, God laid this heavy Judgment upon all *Ægypt*, in ſlaying all the Firſt-born; and becauſe he paſſed over all the Houſes of the *Iſraelites*, which he ſaw dyed with the Blood of the Lamb, which had been ſacrificed the Night before, he would have this Lamb called by the Name of *Paſcha*, or *Paſſover*. The *Ægyptians* ſeeng this Slaughter, urged the Jews to be gone themſelves, who being ready to depart, as we have already ſeen, went out of that Country, carrying the Dough along with them, which they had not Time to leaven. In remembrance of this miraculous Deliverance, God commanded them to celebrate a great Feaſt every Year, called the *Paſſover*, that they might have it, as a Monument of this Paſſage of the Lord; and he enjoyned them, during this Solemnity, which was to continue Seven Days, That they ſhould eat unleavened Bread, and ſhould begin on the Fourteenth Day of the Moon of *March*, in the Evening, to Sacrifice and Eat the Lamb, in remembrance of their Deliverance out of *Ægypt*. This Evening, which began the Feaſt of Paſſover, was called the Firſt Day of Unleaven-

ed

ed Bread, and the Name of *Paſſover* was given equally to the Lamb that was eaten, and to the Solemnity which began with the Sacrifice of that Lamb: Whence it comes to paſs, that we often meet with ſuch Expreſſions as theſe in the Goſpel, to Eat, Sacrifice and Keep the Paſſover. As the Bondage of *Ægypt*, from which God delivered the Jews, was a Figure of Man's Slavery to Sin, from which he was about to free Men, ſo the Lamb, whoſe Blood ſaved the Iſraelites, is a Figure of Jeſus Chriſt, who is called, *The True Paſſover*, becauſe 'tis by his Blood that we are truly redeemed: And for this Reaſon it is, that he would dye at the Paſſover, to fulfil by his Sacrifice the great Myſteries which were repreſented by all the Jewiſh Ceremonies. Book IV

## XXII. *Jeſus ſups with his Diſciples.*

This great Feaſt of the Paſſover being near, the Diſciples asked their Maſter, Where he would eat the Paſſover? Jeſus immediately ſent *Peter* and *John* to *Jeruſalem*, and tells them, That as ſoon as they are entred into the City, they ſhould find a Man bearing a Pitcher of Water; let them follow him, and where-ever he enters, let them tell the Maſter of the Houſe, That he intends to keep the Paſſover at his Houſe with his Diſciples; and he will ſhew you, ſaith he, a large upper Room, furniſhed and prepared, there prepare all Things neceſſary for us. *Peter* and *John* did as they were commanded, and in the Evening he came thither with his Twelves Apoſtles; where, at the Hour appointed, they ſat down to eat the Paſchal Lamb. He ſaith then to his Diſciples, With much earneſtneſs have I deſired to eat this Paſſover with you, before I ſuffer; for I ſay unto you, That I will not eat any more thereof, till it be fulfilled in the Matth. 26. 17——20

Book IV the Kingdom of *God*, *i. e.* in Heaven, where not only the Paſſover, but alſo all the other Myſteries ſhall have a full accompliſhment. Then he taketh a Cup, and giving Thanks, ſaid to them, Take this and divide it among you, for I ſay unto you, That I will not drink any more of the Fruit of the Vine, until the Kingdom of God ſhall come.

## XXIII. *Jeſus waſhes his Diſciples Feet.*

John 13. 1 — 15. From this Time Jeſus had his Death continually in his Thoughts, which ſeems to have been appointed at this Feaſt of the Paſſover, which ſignifies a Paſſage, to put him in Mind that his Hour was come, wherein he was to paſs out of this World to his Father. He knew that the Devil had put into the Heart of *Judas* Iſcariot a Deſign to betray him; but before he was delivered into the Hands of his Enemies, he was deſirous to give his Diſciples, whom he had always loved, and would love unto the end, a ſignal Teſtimony of his Love; wherefore he riſeth from the Table, layeth aſide his Garments, takes a Towel, pours Water into a Baſon, and knowing that his Father had given all Things into his Hands, and that he was come from God and went to God, he goes about to waſh his Apoſtles Feet, and to wipe them with the Towel he had about him: *Peter* could not endure this great Debaſement of his Maſter, and ſays unto him in a Surprize, *Why wilt thou waſh my Feet, Lord?* And although Jeſus anſwered him, Thou knoweſt not now what I do, but thou ſhalt know afterward; yet he ſtill aſſerted, *Thou ſhalt never waſh my Feet.* But becauſe his Maſter told him, That if he waſhed him not, he ſhould have no part in him, he choſe rather to ſee him do ſo mean an Office than be ſeparated from him, and therefore replyed, *Lord, not only my Feet, but my Hands and my*

*my Feet.* Jeſus ſaid unto him, *He that hath been waſhed already, hath no need to waſh any part of him but his Feet; and ye are clean, but not all:* Under which Exception he marked out *Judas*, who being his Diſciple ſhould betray him. This Anſwer makes it credible, that Jeſus did waſh his Apoſtles Feet, not only to give them a ſignal Example of his Humility, but to ſhew us, that although we are purified by Baptiſm, yet in this Life we have continual need to cleanſe our Affections, which are daily engaged in Human Affairs; in the ſame manner as our Feet, how clean ſoever the reſt of our Body is, do continually gather Soil and Filth, and therefore only need waſhing. After he had waſhed his Apoſtles Feet, he took his Garments, and ſitting down at the Table, he ſaith unto them, *Know ye what I have done unto you? ye call me Lord and Maſter, and 'tis reaſonable you ſhould, for ſo I am; if I then, your Lord and Maſter, have waſhed your Feet, ye alſo ought to waſh one anothers Feet: For I have given you an Example, that ye may conſider upon it, and do as I have done unto you.*

## XXIV. *Jeſus appoints the Euchariſt, and foretells* Judas's *Treachery.*

After this they again returned to their Supper, which being almoſt ended, Jeſus, who having waſhed their Feet, had, as it were, prepared them for the Sacrament, which he intended to inſtitute at the ſame Time; wherefore he took Bread, bleſſed it, by giving of Thanks, brake it, and gave it to them, ſaying, *Take, eat, this is my Body, which is given for you; do this in remembrance of me.* Likewiſe he took the Cup, gave Thanks, and gave it to them, ſaying, *Drink ye all of this, for this is my Blood, the Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins:*

Matth. 26. 26 — 29
Mark 14. 22 — 25
Luke 22. 19 — 29
1 Cor. 11. 23 — 25

Book IV

Matth. 26. 20 — 25. Mar. 14. 18 — 21 Luke 22. 21 —— 23 John 13. 21—32.

*Sins*: Joyn this alſo with the Bread, *in remembrance of me.*

Jeſus then ſuffered himſelf to fall into a Trouble and Diſcompoſure of Mind, either at the Proſpect of the Death which he was ſhortly to undergo, or at the Thoughts of the monſtrous perfideouſneſs of *Judas*, and ſaid unto the Apoſtles, *Verily, verily, I ſay unto you, that one of you, who ſitteth at Table and eateth with me, ſhall betray me:* Theſe Words not only aſtoniſhed them, but grieved them all, and every one began to ſay, *Is it I, Lord?* He anſwered them, *One of you Twelve, that dippeth with me in the Diſh, ſhall betray me. Indeed, the Son of Man goeth to ſuffer Death, according as it is appointed concerning him in Holy Scripture, but wo unto that Man by whom he is betrayed, it were better for that Man that he had never been born.* They knew not who it was of whom he ſpake, and therefore queſtioned among themſelves who it was. *Peter* ſeeing *John*, who was the beloved Diſciple, leaning upon Jeſus's Breaſt, beckened to him, to ask Jeſus who it was of whom he ſpake: Jeſus then anſwered him, *He it is to whom I ſhall give a Sop, when I have dipped it. Judas* then boldly asked his Maſter, *Is it I?* Jeſus ſaid, *Yes:* And having dipped the Sop, gave it to him. When *Judas* had received the Sop, the Devil entred into him, to embolden him in the execution of that wicked Deſign, which he had in his Heart ſome Time before. Jeſus then ſaid unto him, *That thou doſt, do quickly*; whereupon *Judas* went out: But the reſt of the Apoſtles knew not whither he went, ſuppoſing that Jeſus had ſent him to buy ſomething, or beſtow ſome Mony on the Poor, becauſe it was he that carried the Purſe. As ſoon as he was gone out, Jeſus conſidering the Glory which his Father would gain by his Death, and which he himſelf ſhould receive as the Reward

of

of his humble Obedience, ſaith unto his Diſciples; *Now is the Son of Man glorified, and God is glorified in him; and if God be glorified in him, God will alſo glorify him in himſelf, and will ſtreightway glorify him.* Then they ſung an Hymn, and roſe from the Table, to go to the *Mount of Olives*, where we have ſeen that Jeſus went uſually, at Night. Book IV

## XXV. *Jeſus foretells S.* Peter's *Denial, and the Apoſtles Flight.*

Matth. 26. 30 — 35. Mark 14. 27 — 31. Luke 22. 31 38. John 13. 33 — 38

Jeſus having thus diſcourſed of his Glory, raiſed a freſh Contention among his Diſciples, Who of them ſhall be accounted greateſt, and have the greateſt Share in it. Jeſus checks their Ambition, by repeating what he had ſaid to them long before, That it ſhall not be ſo with you as it is with Kings, who rule over their Subjects with Authority, but that the greateſt among them ſhould be as the leaſt, juſt as he, who was their Maſter had been among them; little, not as he that ſits at Table, but as he that ſerveth. He then tells them, That ſince they had held firm to him in all his Perſecutions, he would prepare for them a Kingdom, as his Father had prepared one for himſelf: But he adds, That Satan had deſired to ſift them as Wheat is ſifted, *i. e.* to tempt them, that he may make them fall: And he ſaid to *Peter*, *I have prayed for you that your Faith fail not; and when thou art converted*, *i. e.* recovered from thy Fall, *ſtrengthen thy Brethren.* Then turning to them all, he tells unto them, That he had but a little Time to be with them; That he went whither they could not come; but he commanded them to love one another, as he had loved them, becauſe by this Love they ſhould be known to be his Diſciples.

Book IV Hereupon, S. *Peter* asked him, Whither he would go? Jeſus anſwered, *Whither I go thou canſt not follow me now, but thou ſhalt follow me afterwards.* He replyed, *Lord, why cannot I follow thee now?* Jeſus explains himſelf further, ſaying to his Apoſtles, *All of you ſhall be offended becauſe of me, this Night; for it is written, I will ſmite the Shepherd, and the Flock ſhall be ſcatter'd; but after that I am riſen again, I will go before you into* Galilee. *Peter* anſwered him, *Although all Men ſhould be offended, yet will not I be offended, for I am ready to go with thee into Priſon and unto Death; yea, I will lay down my Life for thy Sake.* Jeſus anſwered, *Wilt thou lay down thy Life for me? Verily, verily, I ſay unto thee, That, this Night, before the Cock crows twice, thou ſhalt deny me thrice.* *Peter* aſſerted it more paſſionately, That he would not deny him, though he dyed for him: And all the Diſciples ſaid the ſame, conſulting the preſent Sentiments of their Hearts, more than their own Weakneſs, which was throughly known to Chriſt. Jeſus then ask'd them, Whether they wanted any thing, when he ſent them without Purſe, or Scrip, or Shoes? And when they anſwered him *No*, he ſaid to them, *But now, he that hath a Purſe or a Scrip, let him take it, and he that hath no Sword, let him ſell his Garment and buy one.* In which figurative Language he deſcribes the Greatneſs of the Perſecution, which they muſt ſhortly undergo, that it ſhould be ſo violent, that if they fly to ſuch ordinary means, as are uſually made uſe of, they muſt ſell their very Garments to provide Arms for their Defence; *For I ſay unto you*, adds he, *that this must be accompliſhed, which is written of me, He was reckoned among the Tranſgreſſors.* They who took his Words in the literal Senſe, That they muſt ſell their Garments and buy one, ſaid unto him, *We have here Two Swords*; but becauſe he

Iſai. 53. 12.

he underſtood them in another Senſe, he anſwered, *'Tis enough.* Book IV

## XXVI. *Jeſus comforts his Apoſtles.*

It was almoſt impoſſible but that all theſe Predictions of his approaching Death would much trouble his Apoſtles; which when he ſaw, he comforted them, ſaying; That they ſhould not be troubled, but believe in him; That they knew, that if he went before them, to prepare a Place for every one of them, in his Fathers Houſe, he would come again and take them to himſelf. Then he ſays, *Whither I go ye know, and the way ye know. Thomas* ſaith unto him, *Lord, we know not whither thou goeſt, and how ſhould we know the Way?* Jeſus replyed, That he himſelf is the Way, the Truth and the Life; that they muſt go to God by him; and that if they knew him, they would know his Father alſo. Upon this *Philip* ſaith unto him, *Lord, ſhew us the Father, and it ſufficeth us.* But Jeſus anſwered him, *Have I been ſo long with thee, and haſt thou not known me?* And then adds, That in ſeeing him, we ſee the Father, becauſe he is in the Father, and the Father in him, which they might have diſcerned by the Miracles which they had ſeen him do; aſſuring them, at the ſame time, That they that believe in him ſhall do the ſame Wonders, and greater than they, becauſe whatſoever they ask of God, his Father, in his Name, it ſhall be done to them. John 14. 1 — 31.

Then he promiſes them, that he will by his Prayers obtain another Comforter for them, which ſhould be the Spirit of Truth, which the World cannot receive becauſe it knoweth him not; That he will not leave them Comfortleſs, but will come unto them; That they ſhall ſee him when the World ſeeth him not (which happened after his Reſurreſtion,

Book IV rection, for he appeared to none but own Diſciples) That he will one Day ſhew them, that he is in his Father, becauſe he will diſcover himſelf to thoſe that love him, and ſhew evident Signs of this Love, by receiving and keeping his Commandments. *Judas* ask'd him, Why he would diſcover himſelf to them, and not unto the World? He anſwered him, *If any Man love me, he will keep my Commandments; and my Father will love him; and we will come unto him, and make our Abode with him: He that loveth me not, keepeth not my Commandments.* He enlarges no farther upon *Judas*'s Queſtion, but leaves us to infer from his Anſwer, That the Reaſon why he doth not diſcover himſelf to the World, *i. e.* the Lovers of the World, is, becauſe the World neither loves nor keeps his Commandments. He adds, That the Doctrin, which he had taught them, was his Fathers; and that the Holy Spirit would make them underſtand and remember all the Truths which he had taught them. Laſtly, to confirm them afreſh, he tells them, That he gives his Peace to them, that they may not be troubled; That if they loved him they would rejoce, that he returned to his Father, who is greater than himſelf, as he was Man. That he foretold them what ſhould come to paſs, that when it comes to paſs, they may believe on him that hath foretold it; That he will ſpeak but little hereafter to them, becauſe the Prince of this World, *i. e.* the Devil, is coming, *i. e.* is about to compaſs his Death by the Hands of the Jews, tho' he had Power over him, becauſe he was guilty of no Sin; but, as he goes on, *That the World may know that I love my Father, and do that which he hath commanded. Ariſe and let us go hence.*

XXVII. *Jeſus*

## XXVII. *Jeſus gives his Apoſtles ſeveral Precepts.*

Jeſus knowing that his Death, which he was to ſuffer in Obedience to his Fathers Will, was nigh, was unwilling to loſe that little time which he had with his Apoſtles, and therefore made uſe of it in Inſtructing them, and ſowing that Seed in their Hearts, which the Holy Spirit would make to increaſe in his due time. He tells them therefore, that they were Holy and Pure, becauſe they had receiv'd the Doctrin of the Goſpel; but that they may bring forth the Fruit, which the Goſpel requires of them that receive it, they muſt abide in him, as the Branches of the Vine abide in the Body of it, without which they cannot bare Grapes; That his Father is Glorified, when his Diſciples bring forth much Fruit; and that he will one day cut and caſt into the Fire thoſe, who bear no Fruit, as the Vine-dreſſer cuts off, and burns the dry and dead Branches of the Vine; That the Fruit, which he expected of them, is the Love, which they ought to have one for another, imitating their Maſter, who gave his Life for his Enemies themſelves; That they have not choſen him, but he had choſen them to bring forth continuing Fruit, and that he had not uſed them, as Slaves, but Friends, in teaching them, what he himſelf had learned from his Father: That in chooſing them to follow him, he had taken them from the World, and ſo not being of the World, they muſt expect to be Hated and Perſecuted, as he himſelf was. Jo. 15. 1 —— 27

That they ſhall be caſt out of the Synagogues; yea, men ſhall think they honour God, and do a Work acceptable to him, when they put them to Death; and that they ſhall be thus treated by thoſe, that neither know the Father, nor the Son that he hath ſent: John 16. 1 —— 33.

Book IV ſent: That he hath told them theſe things before they come to paſs, that when they come to paſs, they may remember that he hath foretold them, and by remembring them, he might encourage and fortify them, that they may not faint under the moſt Violent Perſecution.

Theſe Truths the Apoſtles heard with ſilence, as if they were much afflicted, and aſtoniſhed at the loſs of their Maſter Jeſus Chriſt: He told them, that he was going to him that ſent him, and none of them asked, whither he went, but were only troubled at it. He mildly reproves this their ſilence, and to comfort them, he tells them, it was for their Intereſt that he ſhould go away, becauſe he could not ſend the Spirit, who is the Comforter, till after his departure from them: That when this Comforter is come, he will convince the World, and Principally the Jews of Sin, in not believing in him, whom God hath ſent to ſave them; of Righteouſneſs and Juſtice, either of Jeſus Chriſt, which was manifeſt by his Glorious Reſurrection and Aſcenſion, or of the Faithful, who have believed in him, and have not ſeen him, whom the Jews having ſeen, have not believed on him: That he will convince the World of the Judgment, and Condemnation of the Prince of this World, *i. e.* the Devil, whoſe Kingdom hath been deſtroyed by Jeſus Chriſt, and of whoſe puniſhment all thoſe ſhall fall into, who will not free themſelves from his Slavery and Bondage, that they may ſubmit to the Command and Power of Chriſt: That this ſame Spirit of Truth, ſhall make the Apoſtles underſtand all the Truths, that they have heard, and ſhall teach them thoſe Doctrins, which he could not inſtruct them in, becauſe they were not able to bear them.

Then he adds, *Yet a little while and ye ſhall ſee me no more*; and again, *a little while and ye ſhall ſee me, becauſe I go to my Father.* His Diſciples did

did not underſtand the meaning of theſe Words, but asked one another what he intended by them, and were deſirous to ask him himſelf. Jeſus perceiving this, tells them, *that they ſhall weep, but the World ſhall rejoyce.* But yet as a Woman, who in the Time of her Travel hath great ſorrow, but forgetteth all her Trouble and Pains as ſoon as ſhe is Delivered, for Joy that a Man-Child is born into the World: In like manner they ſhall be in Sorrow for a Time, but he will ſoon return to them again, and then their Sorrow ſhall be changed into Joy, which no Man can take away from them. The Apoſtles ſaw this prediction accompliſhed in a ſhort time after, for they bewailed his Death, while his Enemies rejoyced at it; but at the end of Three Days they were filled with Joy to ſee him riſen from the Dead, and the Jews were much aſhamed, and enraged to ſee him Worſhipped as a God, whom they had Crucified as a Vile Malefactor, and whoſe Memory they had endeavoured to extinguiſh from the Sons of Men. Book IV

After this he promiſes them two things. The Firſt was, that after his Reſurrection he would not ſpeak to them in Proverbs and Parables, as he had done hitherto, but would ſpeak to them plainly of the Father, that they ſhould need no explication, of what he ſhould ſay to them. The Second was, That they ſhould pray to the Father in his Name, which they had not yet done, and ſhould obtain whatſoever they petition'd of him. At that time, ſaith he, ye ſhall ask in my Name, and I need not promiſe you, that I will pray my Father for you, for my Father himſelf Loveth you, becauſe ye have Loved me, and have believed, that I am come from God: I am come, *i. e.* born eternally of God, and am come into the World; again I leave the World, and go unto my Father.

The Apoſtles thought that they underſtood theſe laſt

Book IV

laſt words perfectly, and therefore ſaid unto him, *Now ſpeakeſt thou plainly, and ſpeakeſt no Proverbs.* And for that reaſon believed, that he was come from God. He anſwered them, *Ye now believe, but the Hour is coming, yea is already come, that ye ſhall be ſcattered, and ſhall leave me alone; but I am not alone, for my Father is with me: Theſe things have I ſaid unto you, that ye might have Peace in me; Ye ſhall have afflictions in the World, but be of good chear, I have overcome the World.*

## XXVIII. *Jeſus's Prayer to his Father.*

John 17 1——26.

Jeſus having given his Diſciples all theſe Inſtructions, lift up his Eyes to Heaven, and praying to his Father, ſaid, *My Father the hour is come, glorify thy Son, that thy Son may glorify thee. And as thou haſt given him power over all fleſh, ſo he hath given to as many as thou haſt given him, Eternal Life, which conſiſts in the knowledge of thee, the true God, and Jeſus Chriſt, whom thou haſt ſent. I have glorified thee on Earth, I have finiſhed the Work, which thou haſt given me to do. And now, O Father, glorifie me with thy ſelf, with that Glory which I had with thee, before the World was.*

He then prays for the Apoſtles, which his Father had given him, and who having received his Word, had believed that he came from God, and that he had ſent him; and ſince he left them in the World, he commends them to his Father, not to take them out of the World by Death, but to preſerve them from Sin. He had kept them all in his Fathers Name, and had loſt but One, viz. *Judas.* He had ſeparated them from the World, and becauſe they had not the Spirit of the VVorld, the VVorld hated them, wherefore he prays his Father to keep them, and Sanctify them by his VVord, which is Truth it ſelf, offering himſelf a Sacrifice for

for them, that he might obtain that favour for them. He alſo recommedns all thoſe to God, who ſhould believe in his Name thro' the Preaching of his Apoſtles, and prays for ſuch an Admirable Union among them, as makes all Chriſtians One, being united together in God by his Charity, as the Father, who is in the Son, and Son, who is in the Father, are by one Nature. *O Father*, adds he, *I pray that where I am, thoſe whom thou haſt given me, may alſo be, that they may behold my Glory.* And he concludes this Admirable Prayer with theſe words, *Holy Father the World hath not known thee, but I have known thee; theſe have known that I have ſent thee; I have declared unto them thy Name, and will declare it, that they may have that love among them, with which thou haſt loved me, and that I may be alſo my ſelf among them.* Book IV

## XXIX. *The Agony of Chriſt in the Garden upon the Mount of Olives.*

Jeſus having finiſhed the former Prayer, went on his Journey towards the Mount of Olives, and paſſing over the Brook *Cedron*, which runs between *Jeruſalem*, and this Mountain, went with his Diſciples into a Garden, called *Gethſemani*. Here he commanded them to ſtay, till he went and Prayed a little diſtance from it, and in the mean time to pray themſelves, that they be not delivered over to temptation. Jeſus then taking with him, *Peter*, and *James*, and *John*, began to be ſeized with fear, trouble, and grief, and ſaid unto them, *My Soul is exceeding ſorrowful, even unto Death, tarry ye here and watch with me.* Then departing from them about a Stones caſt, he threw himſelf upon the Earth; and as he was willing for the Conſolation of his Diſciples to endure all the Paſſions, which Nature ordinarily ſtirs up, at the ap-

Matth. 26. 36----46. Mark 14. 26----42. Luke 22. 39 ----46. Jo. 18. 1.

Book IV approaches of Death, ſo he was deſirous by his Example to teach them what to do in that Eſtate. Thro' the voluntary perception of the infirmities of the fleſh, he Prayed his Father to ſave him from that Hour, wherein he had declared him to ſuffer Death; but thro' the Motion of a Spirit, full of Submiſſion and Charity, he corrected thoſe firſt Motions, and yielded entirely to the Will of his Father, ſaying, *My Father, My Father, all things are poſſible with thee, remove this Cup from me; nevertheleſs not mine, but thy Will be done.* Having thus prayed, he aroſe, and went to his Diſciples, whom he found aſleep, their Hearts being filled with ſorrow; wherefore ſpeaking to *Peter*, he reproved him, Simon *ſleepeſt thou?* and then he ſaid to all of them, *What, could ye not Watch one hour with me? Watch and Pray, that ye enter not into Temptation: The Spirit is ready, but the fleſh is weak.* As if he had ſaid, The Spirit would not be afraid of Death, and ye believe, that ye have ſtrength enough to contemn it; but the weakneſs of the fleſh makes ſuch a ſtrong reſiſtance againſt the Spirit, that it will eaſily conquer it, unleſs you beg the Divine grace to ſupport you againſt the fears of Death. Having ſaid thus, he returned again to his Prayers, and ſaid to God, *My Father, If this Cup may not paſs from me, unleſs I drink it, Thy Will be done.* Then he returned again to his Diſciples, and finding them ſo ſleepy, that they knew not what to anſwer him, he went again to his Prayers a Third time. St. *Luke* tells us, that there came an Angel from Heaven to him, to ſtrengthen him, and that the Agony, in which he was, *i. e.* the conflict that he had in himſelf between the Fleſh, which diſſuaded him from ſuffering, and the Spirit, which was willing to ſubmit to the Will of God, cauſed ſuch a violent diſturbance in his

his Body, that there iſſued from it a Swet, which fell down to the Earth like drops of Blood. Book IV

Then he went a Third time to find his Apoſtles, and ſaying unto them by way of Reproof, and Irony, That they might *now ſleep on and take their reſt*, becauſe his time was come; He tells them in good earneſt, That the time was come that the Son of Man ſhall be delivered into the Hands of Sinners. Ariſe therefore, ſaith he, *Let us go hence; behold he that betrayeth me is at hand.*

## XXX. *The Apprehenſion of Jeſus.*

Jeſus had ſcarcely ſaid theſe words, but *Judas Iſcariot* came with a Band of Soldiers and Officers, which the Prieſts, Scribes, Phariſees, and Rulers had ſent to take him. They were Armed with Swords and Staves, and had Lanthorns and Torches with them, becauſe it was Night; and becauſe they knew not him, whom they had Orders to Seize. *Judas* told them, That it is he, whom he ſhall Kiſs: Take him and carry him away ſafely. He then came to Jeſus, and ſaying to him, *Hail Maſter, he gave him a Kiſs*, which was the Sign he had given them to make him to be taken by them. Jeſus ſaid no more to him, but theſe words, *Friend, why are you come hither? What*, Judas! *Doſt thou betray the Son of Man with a Kiſs?*

Matth. 26. 47---56. Mark 14. 43---52. Luke 22. 47---53. John 18. 2---11.

Jeſus then immediately goes to the Soldiers, whom *Judas* had brought, and asked them, *Whom they ſought?* They anſwered, *Jeſus of* Nazareth: He ſaith to them, *I am He*; And immediately they went back and fell to the Earth. Then again he asked them, *Whom ſeek ye?* They anſwered again, *Jeſus of* Nazareth; he ſaid, I have told you already, *That I am He*, and if ye ſeek me, *Let theſe Men go*, which he ſpoke of his Diſciples, that he might fulfil his Words ſpoken in his Prayer to his Father,

of

Book IV *of them which thou gaveſt me have I loſt none.* Then he reſigned himſelf to the power of his Enemies, who layd Hands on him and took him. His Diſciples ſeeing this, asked him, Whether they ſhould make uſe of the Sword to defend him? and *Peter* drawing his, Smote *Malchus*, one of the High-Prieſts Servants, and cut off his right Ear. But Jeſus commanded his Diſciples to be quiet, and Touching *Malchus*'s Ear, healed it, ſaying to *Peter*, Put up thy Sword into the Sheath, *for all that uſe the Sword ſhall periſh by the Sword. Shall not I drink the Cup which my Father hath given me to drink of? Think ye not, that I am able to pray to my Father, and he ſhall ſend me immediately more than Twelve Legions of Angels? But how then ſhall the Scriptures be fulfilled, that ſo it muſt be?*

Then he ſpeaks to them, who came to take him, and ſaith, *Ye are come Armed with Swords and Staves to take me, as if I were a Thief; I converſed every day among you, and taught in the Temple, Why did you not apprehend me then? But this is your Hour, and the Power of Darkneſs, and the Scriptures muſt be fulfilled.* Then all his Diſciples forſook him, and fled, only one Young Man followed him, having nothing but a Linnen Garment upon him; but the Soldiers laying hold upon him, he left his Linnen Garment, and fled from them Naked.

## XXXI. *Jeſus is Carryed to* Caiphas's *Palace.*

Matth. 26. 57—63. Mark 14. 53—65. Luke 22. 54—65. John 18. 12—14.

They that had taken Jeſus, bound him, and led him firſt to *Annas*, who was Father-in-Law to *Caiaphas*, and *Annas* ſent him back again to *Caiaphas*, who was High-Prieſt that Year, and who had told the Jews, that it was expedient that one Man ſhould dye for all the People. At his Houſe all the Prieſts, Scribes, and Elders were met, who asked him concerning his Diſciples, and his Doctrin, Jeſus

ſus anſwered them, I ſpeak publickly to all the People; I always Taught in the Synagogue, and in the Temple where all the Jews aſſemble for Worſhip, and in ſecret have I ſaid nothing. Why do ye ask me? Ask them that heard me, they know what I have Taught. At theſe words one of the Officers, which were there, ſmote him on the Cheek, ſaying, Anſwereſt thou the High-Prieſt ſo? Jeſus replyed, If I have ſpoken amiſs, ſhew me the Evil I have ſpoken; but if I have ſpoken well, why ſmiteſt thou me? Book IV

In the mean time the whole Council ſought falſe Witneſs againſt Jeſus to put him to Death, but could find none ſtrong enough, altho' ſeveral Witneſſes came, and Teſtifiſed ſeveral Things. At laſt came Two, who accuſed him, for ſaying, *That he would deſtroy the Temple and re-build another in three Days, which ſhould not be like the Firſt made by Mans Hands*; But this Teſtimony was not ſufficient. Nevertheleſs *Caiphas* riſing up in the middle of the Aſſembly, ſaid to Jeſus, *Anſwereſt thou nothing to that, which theſe Men Teſtify againſt thee?* But becauſe he made no Anſwer to this Queſtion, he put another to him, in which they all joyned; *If thou art the Chriſt tell us plainly?* He anſwered them, *If I tell you, you will not believe, and if I ask you a Queſtion, ye will not Anſwer me, nor let me go. But hereafter the Son of Man ſhall ſit on the Right Hand of the Power of God,* Whereupon they replyed, *Art thou the Son of God?* And he ſaid unto them, *Ye have ſaid that I am.*

The High-Prieſt himſelf, asked him alſo the ſame Queſtion, and adjured him by the living God, to tell them, *Whether he were the Chriſt, the Son of God?* Jeſus repeated the Anſwer, *Thou haſt ſaid it, I am He,* and added, *That they ſhall one day ſee him coming upon the Clouds of Heaven, and ſitting at the Right Hand of God.* The High-Prieſt, hearing

Book IV ring this, rent his Cloaths, saying, *He hath Blaſphemed, what need we any further Witneſs?* Ye have heard the Blaſphemy your ſelves, what do you judge of it? They anſwered, *That he is worthy of Death*, and they condemn'd him immediately: Then they did ſpit in his Face, Smote him in deriſion, blinded his Eyes, and ſome gave him blows with their Fiſts, saying, in Mockery *O Chriſt, Prophecy, who it is, that ſmote thee!* To theſe inſulting Speeches, they added many other abuſes and Blaſphemies.

## XXXII. Peter *denyeth Jeſus Chriſt.*

Matth. 26. 69---75. Mark 14. 66---72. Luke 22. 54---62. John 18. 25---27.

WHile Jeſus paſſed the Night with the High-Prieſt, being Treated in ſo outrageous a manner, the People of the Houſe, and thoſe that took him, were below in the Hall; when they had made a Fire, and warmed themſelves, *Peter* alſo warmed himſelf with them; for following his Maſter afar off, to ſee what would befal him, he met with a Diſciple, who was known to *Caiphas*'s Family, and had deſired the Maid-Servant that kept the Door, to let him into the Hall. A ſhort time after coming to the place, where the Servants were warming themſelves, the ſame Servant ſaw *Peter*, ſitting at the Fire with the other Servants, and looking ſeriouſly upon him, knew him, and ſaid aloud, *This Man was alſo with Jeſus of* Nazareth. And after ſaid to himſelf, *Art not thou one of his Diſciples?* But he denyed before them all, and anſwered her, *Woman, I know him not, I am none of his Diſciples, nor do I know what thou ſayeſt.* After this he went out of the Palace into the Porch, *and the Cock Crew.* As he was going out another Servant, ſeeing him ſaid to thoſe that ſtood by, *This Man was alſo with Jeſus of* Nazareth. *Peter* returned and ſeated himſelf near the Fire, where ſome asked him,

*If*

*If he were one of Jeſus's Diſciples?* But he denyed it a Second time, and ſwore that he knew him not. About an Hour after, another Officer of the High-Prieſts, and *Malchus*'s Kinſman, whoſe Ear *Peter* had cut off, bodly aſſerted, pointing to *Peter*, that he was a *Galilean*, and one of Jeſus's followers, and ſpeaking to him, ſaid, *Waſt not thou with this Man in the Garden?* Others alſo coming in at the ſame inſtant, ſaid to him, *Thou art certainly one of his company, for thy very ſpeech diſcovers it ſufficiently, that thou art a* Galilean. Then *Peter* deny'd it a Third Time with curſing and ſwearing, and ſaid with ſolemn proteſtations, *I know not what thou ſpeakeſt of to me, nor what ye ſay*: And immediately the *Cock* Crow'd again a Second Time. Jeſus then looking upon *Peter*, brought to his mind, what he had foretold of him; and preſently he went out and *Wept bitterly for his Sin.* St. *Auſtin* obſerves, that Jeſus being above Stairs, bound, and in the Hands of his Enemies, could not with his Bodily Eyes, ſee his Diſciple, who was below in the Hall: ſo that this Aſpect, which the Evangeliſt ſpeaks of, was an Aſpect of Mercy, and a ſecret Motion of Grace, which open'd St. *Peters* Eyes to diſcover his own fault, and which mollified his Heart to make him atone for his Sins by his Tears.

## XXXIII. *The Deſpair of* Judas.

In the Morning, they that had condemned Jeſus to Death, having thought upon all ways, how they might put their Sentence in Execution, reſolv'd to deliver him to *Pontius Pilate*, the Governour of *Judæa*, ſo Conſtituted by the Romans. When *Judas*, who had betray'd him, ſaw that he was Condemned, he repenting of what he had done, brought the Thirty Pieces of Silver, which he had

Matth. 27. 1 — 10.

 received,

Book IV received, to the Priests and Rulers again, and said unto them, *I have sinned in betraying the Innocent Blood.* They answered, *What is that to us? See thou to That.* But he casting the Money down in the Temple, went away and Hang'd himself. The Priests thought it not Lawful to put the Money into the Treasury, because it was the Price of Blood, and of a Mans Life. Wherefore they Bought the Potters Field to Bury Strangers in with it, which is therefore called *The Field of Blood.* (and in the *Syriack* Tongue *Aceldama*, Acts 1.19.)

Zech. 11. 13. Thus was the Prophecy of *Zechariah* exactly fulfilled, That Jesus should be Sold for the Price of Thirty Pieces of Silver, and with it the Potters Field should be Bought.

## XXXIV. *Jesus is accused before* Pilate.

John 18. 28...38. The Priests and Rulers of the Jews carryed Jesus Bound from the Palace of *Caiphas* to the *Prætorium*, i. e. the Palace of the Roman Governour. But because they were afraid to go into an Heathens House, lest they should be defiled, and so be made unfit to eat the Passover, they would not go in; Insomuch that *Pilate* was forced to go out to them, and ask them, *What they accused him of, that they had brought him to him?* They answered him in general. *If he were not a Malefactor, they would not have delivered him up unto him.* The Governour said unto them, *Take ye him and judge him according to the Rules of your Law:* But they reply'd, *That it was not Lawful for them to put any Man to Death.* They pretended that the Romans had lately depriv'd them of the Power of Condemning Men to Death; by which the Word of Jesus was accomplish'd, which he spake to his Apostles, that he

Matth. 20. 19. should be delivered to the Gentiles to be Crucified.

The

The Governour not being contented with theſe rambling Accuſations, which laid nothing ſpecial againſt him, whom they required to be put to Death, the Jews ſaid unto him, That Jeſus not only perverted the whole Nation, but forbid Paying Tribute to *Cæſar*, and aſſumed the Title of a King, and of the *Meſſias*. *Pilate* then returning into his Palace, and calling for Jeſus, he ask'd him if he were the King of the Jews? Jeſus anſwered him, *Sayeſt thou this thy ſelf, or did others tell it thee of me? Pilate* replyed, *Am I a Jew? The People of thy own Nation, and the Chief Prieſts have delivered thee to me: What haſt thou done?* Jeſus anſwered him, *My Kingdom is not of this World, if it were, my Diſciples would fight to keep me out of the Hands of the Jews; but my Kingdom is not from hence. Art thou then a King?* ſaid the Governour. *Thou ſayeſt it*, replyed Jeſus, *that I am: For this End was I born, and for this End came I into the World, to give Teſtimony to the Truth: Every one that loves the Truth heareth my Voice. Pilate* ask'd him, *What is Truth?* And having ſaid theſe Words, he went to the Jews that attended about his Palace, to tell them, That he found no Fault with Jeſus. Then the Prieſts and the Elders accuſed him of ſeveral Crimes; but he anſwered nothing, although *Pilate* ſaid, *Heareſt thou not how many accuſations they bring againſt thee?* yet ſtill he held his Peace, which greatly aſtoniſhed this Governour.

Book IV
Matth. 27. 11—14.
Mark 15. 2—5.
Luke 23. 1—5
John 18. 33—38.

## XXXV. *Jeſus is contemned and ſcorned by* Herod.

The Enemies of Jeſus preſſing him more fiercely accuſed him of having ſtirred up the People by his Doctrin, which he hath taught throughout all *Judea*, beginning at *Galilee*. *Pilate* hearing them ſpeak of *Galilee*, asked whether he belonged to

Luke 23. 5—12.

Book IV that Province? and being informed that he was of it, and conſequently of *Herod*'s Juriſdiction, he ſent him to that Prince, who was then at *Jeruſalem*. *Herod* was very glad to ſee him, for he had a long Time deſired it, having heard ſuch great things ſpoken of him, and he hoped to ſee ſome Miracle done by him; wherefore he put many Queſtions to him, but Jeſus anſwered nothing, neither to them, nor the Accuſations which the Prieſts and Scribes brought againſt him, and urged with great Vehemency. *Herod* being thus deceived in his Expectations, contemned Jeſus, and derided him, and cloathing him in a white Raiment, ſent him again to *Pilate*. This was the Cauſe that *Herod* and *Pilate* from that Time became Friends, who had been Enemies before.

## XXXVI. *A Thief is preferred before Jeſus.*

Matth. 27. 15 - 23. Luke 23. 13 — 23 John 18. 39, 40.

*Pilate* could not be brought to put a Man to Death, in whom he found nothing worthy of Death; wherefore he called the Prieſts, Rulers and People, and told them, That having examined Jeſus before them, he did not find him guilty of any of thoſe Crimes of which they accuſed him; and that *Herod*, to whom he had ſent them, had paſſed the ſame Judgment: But to give place a little, to their Fury, becauſe he knew, that for Envy and Hatred, only, they had delivered him to him, he propounded it to them, to Scourge him, and then let him go again.

This not being liked, he contrived another way to ſave him: He was obliged by Cuſtom, upon the account of the Feaſt, to free a Criminal, whom the Jews would chuſe, and all the People, who deſired Jeſus Death, were alſo very earneſt with him, to ſhew them the ſame Favour he had always uſed to grant them. There was then in Priſon a notable

notable Thief, named *Barabbas*, who had been ſeized with other Seditious Perſons, becauſe he had committed Murther in the Sedition. *Pilate* therefore thinking that if he propounded only Two, *viz.* Jeſus and *Barabbas*, to chuſe one of the Two, for whom he ſhould do this Favour, they would prefer an Innocent Perſon before a Thief and a Murderer, ſaith unto them, *I find no Fault in him, whom ye accuſe: But ſince it is a Cuſtom to releaſe a Criminal at the Paſſover, whom will ye that I releaſe unto you*, Barabbas, *or Jeſus, which is called Chriſt?* Book IV

There happened alſo another Thing about the ſame Time, which is no ſmall Proof that the Governour had a Deſign to ſave Jeſus's Life; for as he was ſitting upon the Judgment-Seat, his Wife ſent one to bid him, Not to concern himſelf with this Juſt Man, becauſe ſhe had ſuffered Many Troubles in a Dream, becauſe of him.

Then did *Pilate* do all that he was able to deliver him from the Hands of his Enemies; and this was the Reaſon that he propounded him with *Barabbas* to the People: But the Prieſts and Elders moved the People, and perſwaded them to require his Favour for *Barabbas*, and that Jeſus might be put to Death; ſo that when *Pilate* ask'd them a ſecond Time, Which of the Two they would have him releaſe to them? they all cryed out, *Put this Man to death, and give us Barabbas. What would you have me do then*, ſaith *Pilate*, *with Jeſus?* They anſwered, *Crucify him, Crucify him.* He ſaid to them the Third Time, *What evil hath he done? I find nothing that deſerves Death in him; I will Chaſtiſe him and let him go.* But they were the more urgent, doubling their Cries, and requiring with a loud Voice, That he ſhould be Crucified.

## XXXVII. *Jeſus is Scourged, and Crowned with Thorns.*

Matth. 27. 26 — 30. Mark 15. 15 — 19. Luke 23. 25. John 19. 1 —— 7.

*Pilate* then commanded, That Jeſus ſhould be ſcourged; and the Soldiers added ſeveral Inſolencies, which they were not ordered; for they carried Jeſus into the Common Hall, and gathering the whole Band of Soldiers about him, they pulled off his Garments, put him on a Scarlet Robe, and then made him a Crown of Thorns, woven together, which they put upon his Head, with a Reed in his Hand: Afterward, in Deriſion, they ſaluted him, and, bowing the Knee, worſhipp'd him, ſaying, *Hail King of the Jews*; and at the ſame Time they ſmote him with their Hands on his Cheek, and with a Reed on his Head, and ſpit in his Face. *Pilate* thought that the Jews could not behold him in this Condition without Pity, and he reſolved to ſhew him to them; he therefore went once more out of his Palace, and told them, That he had brought him again to them, that they might know, that he had found no fault in him. Jeſus then preſently appeared, having the Crown of Thorns upon his Head, and cloathed with the Scarlet Robe; and Pilate ſaid to the Jews, *Behold the Man:* But as ſoon as they ſaw him, they cryed out afreſh, *Crucify him, Crucify him. Pilate* ſaid to them, *Take ye him and crucify him, for I find no fault in him:* They anſwered him, *We have a Law, according to which he ought to dye, becauſe he made himſelf the Son of God.*

## XXXVIII. Pilate *condemns Jeſus.*

This Cruelty and obſtinate Malice of the Jews much amazed and affrighted the Governour; wherefore he returned again into the *Pretorium*, and asked Jeſus whence he was? And becauſe he anſwered nothing, he ſaid unto him, *Speakeſt thou not unto me? Knoweſt thou not that I have Power to crucify thee, or releaſe thee?* Then Jeſus anſwered, *Thou couldeſt have no Power at all againſt me, if it were not given thee from above by God; therefore they that delivered me unto thee, are guilty of a greater Sin than thy ſelf.* This Silence, and theſe Anſwers of Jeſus, did not ſlacken the Governours Endeavours to deliver him; but the Jews at laſt, through the timorouſneſs of the Judge, gained their Deſires, crying out, That if he did not puniſh a Man, who ſet up himſelf for a King, he was the Emperor's Enemy. As ſoon as *Pilate* heard theſe Words, he brought forth Jeſus out of the *Pretorium*, and ſat down on the Judgment-Seat, in a Place called *Gabbatha*, but in *Greek Lithoſtraton*, *i.e.* a Place pav'd with Stone: Being there, he ſaid, *Behold your King*; but they cryed out, *Away with him, away with him, Crucify him.* He anſwered them, *Shall I Crucify your King?* The Chief Prieſts anſwered, *We have no other King but* Cæſar. John 19. 8—15.

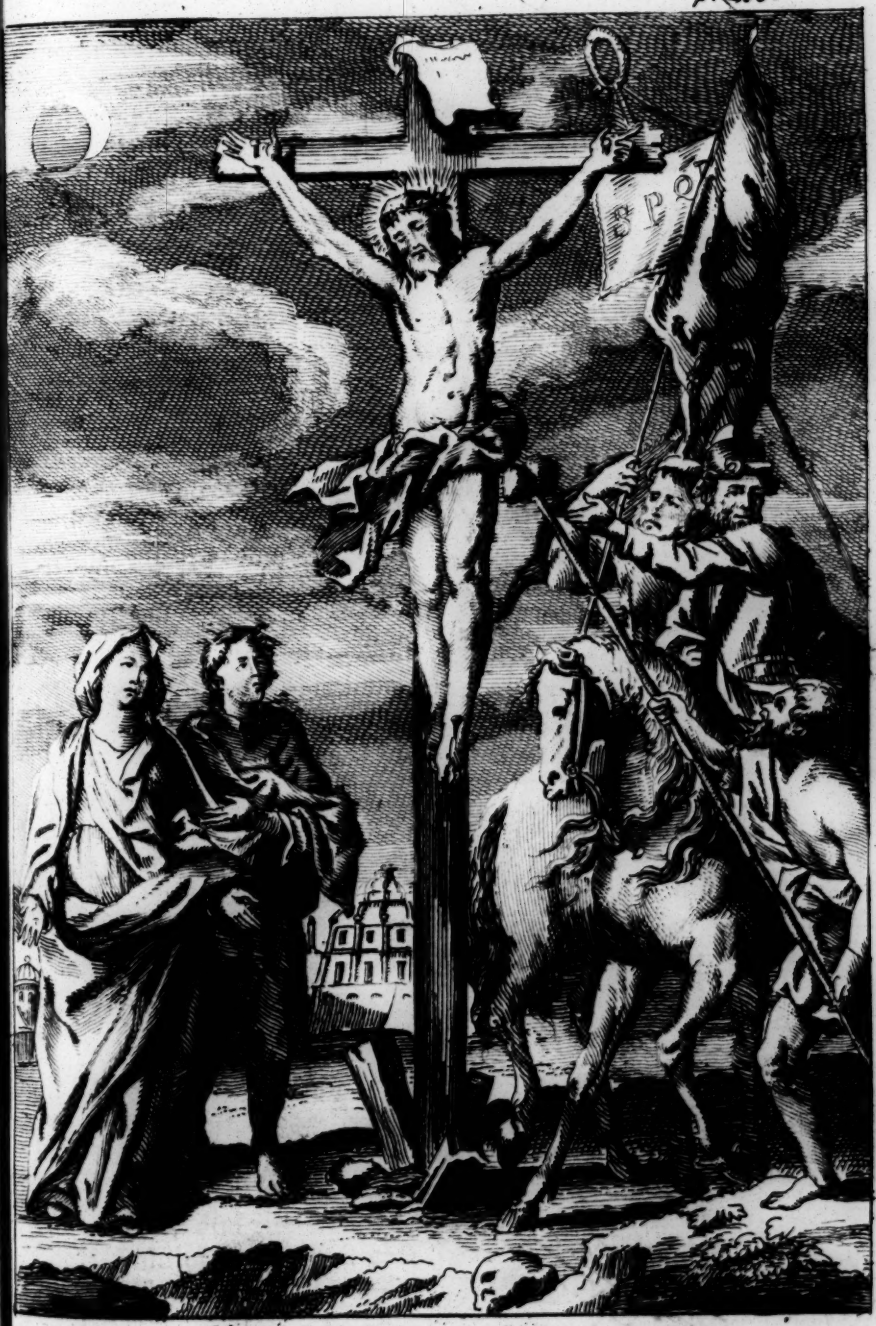
*Pilate* then ſeeing that he could prevail nothing, and that all his Attempts, he uſed to ſave Jeſus, did but increaſe the Tumult, he called for Water, and waſhing his Hands before the People, he ſaid to them, *I am Innocent from the Blood of this Juſt Perſon, you muſt anſwer for it.* Then all the People anſwered him, *His Blood be upon us, and upon our Children.* The Deſtruction of *Jeruſalem*, which happened about Forty Years after this, and Matth. 27. 24—26. Mar. 15. 15 Luke 23. 24, 25. Joh. 19. 16

Book IV the dreadful Calamities which attended it, was the ſad Accompliſhment of this Curſe, which theſe miſerable Wretches pronounced againſt themſelves, in wiſhing that the Blood of Chriſt might fall upon their Heads: Nevertheleſs, they obtained their Deſires, and *Pilate* not being able to oppoſe their Cries, releaſed *Barabbas*, condemned Jeſus and delivered him to them, that they might Crucify him.

## XXXIX. *The Crucifixion of Jeſus.*

Matth. 27. 31——38 Mark 15. 20–28. Luke 23. 26–33. John 19. 16–22.

Then they took Jeſus, and pulling off the Scarlet Robe, put on his own Garments, and led him to the Place of Puniſhment, called *Calvary*, and in the *Hebrew* Tongue *Golgotha*, *i. e.* a Place of a Skull. The Croſs, on which they intended to Crucify him, they laid upon him; but as ſoon as they came out of *Jeruſalem*, meeting a Man of *Cyrene*, called *Simon*, in the Way, they laid it upon his Shoulders, and compelled him to carry it after Jeſus. Among that Throng of Enemies, who rejoyced to ſee him, whom they hated ſo wrongfully, carried to Execution, there were a great Multitude of Men and Women, which followed the Son of God weeping, and ſmiting their Breaſts; But Jeſus turning to them ſaid, *Daughters of* Jeruſalem, *weep not for me, but for your ſelves and for your Children; for the Time is coming when ye ſhall account the barren Womb, which never bore Children, and the Breaſt that never gave ſuck, happy: Then ſhall they begin to ſay to the Mountains, Fall on us, and to the Hills to cover us, for if the green Wood be thus us'd, what ſhall the dry be? i. e.* If an Innocent Perſon be thus cruelly puniſhed and chaſtiſed, what muſt ſuch Criminals as you expect? It is plain that Jeſus foretold to theſe Women what ſhould happen in the Siege of *Jeruſalem*; where the



The Crucifixion.

the Jews would gladly have been covered with the Mountains, to ſecure them from the Fury of their Enemies; and when thoſe who had no Children, were to be accounted far more happy than thoſe who had the Trouble to ſee their Children either devoured, or periſh with Hunger before their Eyes. Book IV

As ſoon as they came to *Calvary*, they gave Jeſus Wine, mingled with Myrrhe and Gall; but when he had taſted of it, he would not drink. It is ſaid, That it was a Cuſtom among the Jews, to give ſuch Malefactors as were to ſuffer Death, a certain compound Wine, to ſupport their Spirits in their Tortures; but they gave Jeſus a Bitter Wine to increaſe his Sufferings. After this they nailed him upon the Croſs, between Two Malefactors, who were carried along with him, and Crucified on each Side of him, according to *Iſaiah*'s Prophecy; *He was numbred among the Tranſgreſſours.* Iſai. 53. 12

*Pilate* alſo wrote a Superſcription, containing the Cauſe of the Condemnation of Jeſus; and it was fixed on the Top of the Croſs, above his Head: And it was in *Hebrew*, *Greek* and *Latin*, in theſe Words, *JESUS OF NAZARETH, KING OF THE JEWS.* The Chief Prieſts were offended at it, and prayed *Pilate*, Not to write, *The King of the Jews*, but, *That he pretended himſelf to be King of the Jews:* But *Pilate* anſwered them, *What I have written I have written.*

## XL. *Jeſus's Words upon the Croſs.*

When Jeſus was fixed upon the Croſs, he prayed for his Perſecutors, to God, ſaying; *My Father, forgive them, for they know not what they do.* The Soldiers alſo, which crucified him, took his Garments, and dividing them into Four Parts, to each Soldier a Part, caſt Lots to know which each of them ſhould take. They alſo took his Coat Matth. 27. 39 — 47 Mark 15. 27 — 35.

Book IV Luke 23. 39 — 45 John 19. 23—27. Coat, but becauſe it was without Seam, being all woven from Top to the Bottom, inſtead of Cutting of it, they agreed to caſt Lots, whoſe it ſhould be; and ſo they fulfilled the Prophecy of the Pſalmiſt, *They parted my Garments among them, and upon my Veſture did they caſt Lots.*

Pſal. 22. 18. In the mean time the People, which ſtood about the Croſs, looking upon Jeſus, mocked him: Thoſe alſo that paſſed by blaſphemed and affronted him, nodding their Heads and ſaying, *Thou that deſtroyeſt the Temple of God, and haſt Power to build it again in Three Days, ſave thy ſelf, if thou art the Son of God, and come down from the Croſs.* The Chief Prieſts, Scribes and Rulers likewiſe derided him among themſelves, ſaying; *He ſaved others, himſelf he cannot ſave; if he be indeed the King of* Iſrael, *the Chriſt, the Choſen of God, let him come now from the Croſs, and we will believe on him; he put his Confidence in God, if God hath ſuch a Love for him, as he ſeemed to pretend to, by calling himſelf the Son of God, let God deliver him.* The Soldiers alſo, who ſtood by the Croſs to guard him, did inſult over him, as well as others, ſaying, *Save thy ſelf, if thou art the King of the Jews.* One of the Thieves alſo, who was Crucified with him, uſed the ſame Language, *If thou art the Chriſt, ſave thy ſelf and us*; but the other reproved him in theſe Terms: Doſt not thou fear God, ſince thou art Condemned to the ſame Puniſhment, and that juſtly? for we ſuffer no more than our Crimes deſerve: *But this Man hath done nothing amiſs:* Then he addreſſes himſelf to Jeſus, and ſaith unto him, *Lord, remember me when thou comeſt into thy Kingdom.* Jeſus anſwered him, *Verily, I ſay unto thee, this Day ſhalt thou be with me in Paradiſe, i. e.* in a Place of Reſt, where the Souls of the Saints are, which that Day was, indeed, a delicious Paradiſe, by reaſon of Chriſt's Preſence in it.

Among

Among the great Number of People, which ſtood about the Croſs, there were ſeveral Women who were come out of *Galilee* with Jeſus, and had miniſtred to him of their Subſtance. All his Acquaintance alſo were there, who beheld afar off what paſſed; but the Holy Virgin, *Mary Magdalen*, and the other *Mary*, ſtood by the Croſs, and *John* the Son of *Zebedee* ſtood by the Holy Virgin. When Jeſus therefore ſaw his Mother, and the Diſciple whom he loved, ſtanding by her, he ſaith unto her, *Woman behold thy Son, and look upon him with the Kindneſs of a Mother*; and then he ſaid to his Diſciple, *Behold thy Mother*, and reverence her, and take Care of her as ſuch. From that Time this Virgin Mother, ſay the Fathers, dwelt with the Virgin Diſciple, to whoſe Care her Son had recommended her: And we need not wonder, ſaith S. *Ambroſe*, that this Apoſtle hath delivered ſuch great Myſteries of Religion ſo divinely, ſince he had with him the Sacred Temple, wherein the Author of all theſe Myſteries was conceived. Book IV

It was about Noon, when Jeſus was faſtned to the Croſs, and ſoon after the Sun was darkned, and the Air was filled with Darkneſs for Three Hours. About the Third Hour Jeſus cryed with a loud Voice, *Eli, Eli, Lamma Sabacthani, i. e. My God, my God, why haſt thou forſaken me?* Some of them that were preſent, hearing him ſay, *Eli, Eli*, and being ignorant of the *Hebrew* Tongue, in which theſe Words ſignify, *My God, my God*, thought he had called the Prophet *Elias* to help him.

## XLI. *The Death of Jeſus.*

Jeſus had done and ſuffered all that was foretold of him in Scripture, and there was nothing to be fulfilled, but the Words of the *Pſalmiſt*, *They gave me Gall to Eat*, and when I was Thirſty, *They gave me*

Book IV

Pſalm 69. 21. Matth. 27. 50----54. Mark 15. 37----39. Luke 23. 46----49. John 19. 28----37.

*me Vinegar to drink.* That therefore nothing might be unperformed which his Father had Commanded, he ſaid, *I Thirſt. And immediately one of the Soldiers ran and took a Spunge, and dipping it in a Veſſel of Vinegar, which ſtood by, put it upon a Reed, gave him it to drink,* ſaying, ſtay, *let us ſee whether* Elias *will come and take him down from the Croſs.* Jeſus having received the Vinegar, ſaid, *All is accompliſhed.* And then crying out again a Second Time, he ſaid, *Father, I commend my Soul into thy Hands;* and when he had ſaid theſe words, *He bowed down his Head, and gave up the Ghoſt.*

*At the ſame time the Vail of the Temple was rent in twain, from the Top to the Bottom, the Earth trembled, the Rocks rent, and the Graves were opened,* and as ſoon as Jeſus roſe from the Dead, many Dead Bodies of Saints aroſe, and appeared to many Perſons in *Jeruſalem.*

So many Prodigies affrighted the Captain and Soldiers, which Guarded Jeſus, and in the Fright they cryed out, *Certainly this Man was the Son of God.* All the People which were preſent, and beheld this Sight, were not leſs affected than they; ſo that all returned ſmiting their Breaſts.

Neverthleſs the Jews not being willing, that the Body of Jeſus, and the Two Thieves, which were Crucified with him, ſhould remain on the Croſs on the Sabbath-day, deſired *Pilate* that their Leggs might be broke, and that they might be taken down. Then the Soldiers came, and brake the Leggs of the Two Thieves, but coming to Jeſus they found him already Dead, and therefore inſtead of breaking his Leggs, one of them pierced his Side with a Spear, *and immediately there iſſued out Blood and Water,* ſo that two Propheſies were thereby fulfilled together, *They ſhall look upon him, whom they have Pierced;* and another ſpeaking

Zech. 12. 10.

of

of the Paſchal Lamb, which was a Type of Jeſus Chriſt. *A Bone of him ſhall not be broken.* Book IV Exod. 12. 46.

## XLII. *The Burial of Jeſus.*

Among the Diſciples of Jeſus there was a Man of great Wealth and Honour, born in *Arimathæa*, a City of *Judæa*, named *Joſeph*. It is true he was a Diſciple only in ſecret, becauſe he feared the Jews, but he was no way concerned in their Crime. And tho' he was one of the Rulers of *Jeruſalem*, he had not conſented at all to any thing that they had done againſt the Son of God. The Death of his Maſter filling him with more Courage, he went to *Pilate* and begged leave of him to take down the Body of Jeſus, and Bury it. *Pilate* could hardly believe, that he was Dead ſo ſoon; but being aſſured of it by the Centurion, he gave his Body to *Joſeph*, and Commanded it to be delivered unto him. Matth. 27. 57---66. Mark 15. 42---47. Luke 23. 50----56. John 19. 38----42.

*Joſeph* then went and bought Linnen-Cloaths to Bury Jeſus in; and taking his Body down from the Croſs, wrapped it in them. *Nicodemus* the Ruler, who came to Jeſus by Night, being deſirous to ſhare with *Joſeph* in paying theſe laſt Offices to their Maſter, brought a Mixture of Aloes and Myrrhe of about an Hundred Weight, and they two together wrapped up the Body of Jeſus in the Linnen with the Perfumes, and Buryed it according to the ordinary Manner of the Jews. There was in the place where Jeſus was Crucified a Garden, and in it a Sepulchre, which *Joſeph* had Hewn out of the Rock, wherein no Man was ever lay'd. Here they lay'd the Body of Jeſus, and went away, having rould a great Sone to the Mouth of the Sepulchre. *Mary Magdalene*, and the other Women, who were preſent at the Death of Jeſus, did alſo aſſiſt at his Burial, and took notice

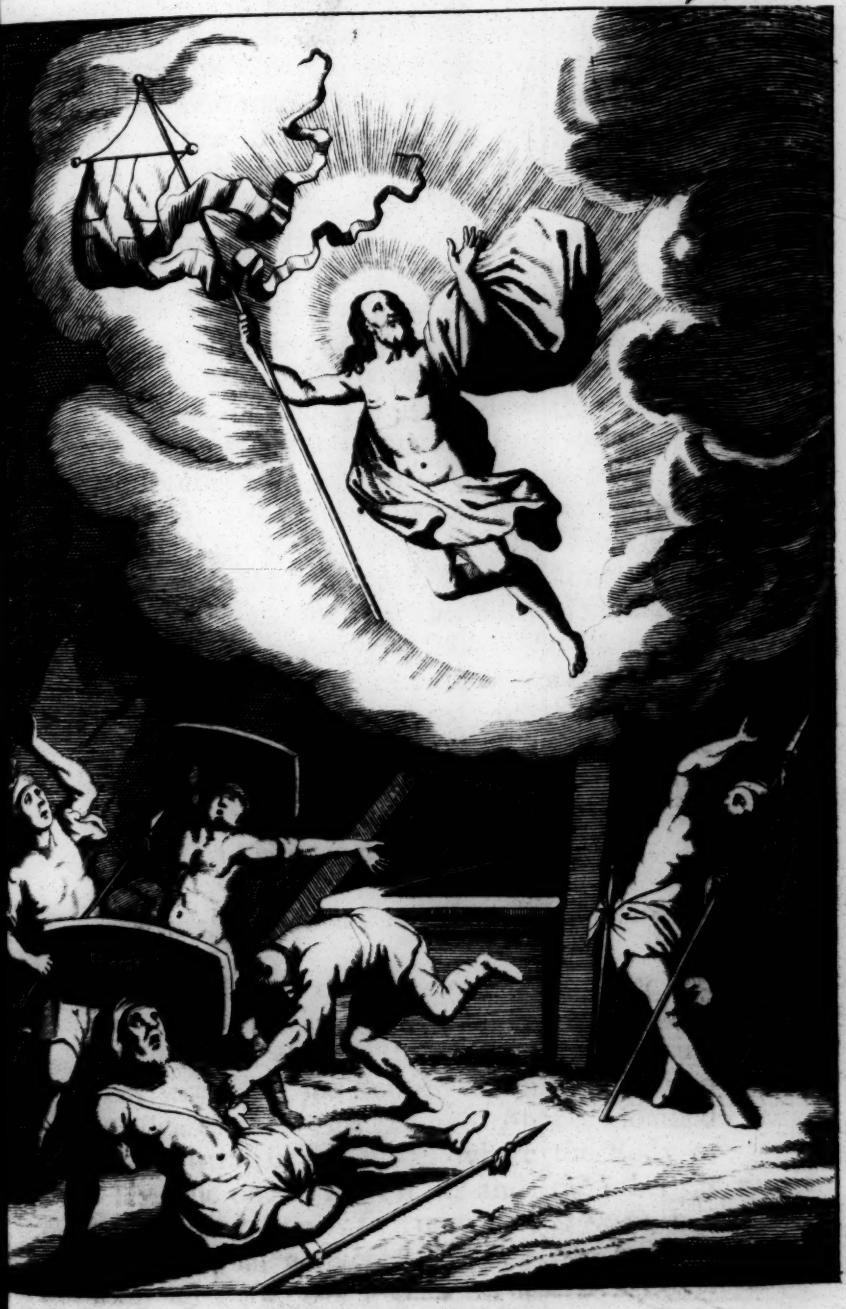
Book IV notice where they laid him; and having conſidered on it they went and prepared Spices to Embalm him, as ſoon as the Sabboth-day, which was the next day, was over.

Jeſus being Dead, and Buryed on *Fryday*, the next day the Chief Prieſts and Phariſees went to *Pilate*, and ſaid unto him, Sir we remember that that Deceiver, (for ſo they Term'd Jeſus) in his Life-time, ſaid that he would Riſe again in Three days after his Death: Command therefore, that his Sepulchre be kept under a Guard, till the Third Day, for fear his Diſciples ſhould come by Night and ſtealing away his Body, ſhould perſwade the People, that he is riſen from the Dead, and ſo they will fall into a new Error, worſe than the firſt. *Pilate* ſaid unto them, *Ye have a Guard, go, and do as ye will*; ſo they went to the Sepulchre, Sealed it up, and ſet a Guard upon it.

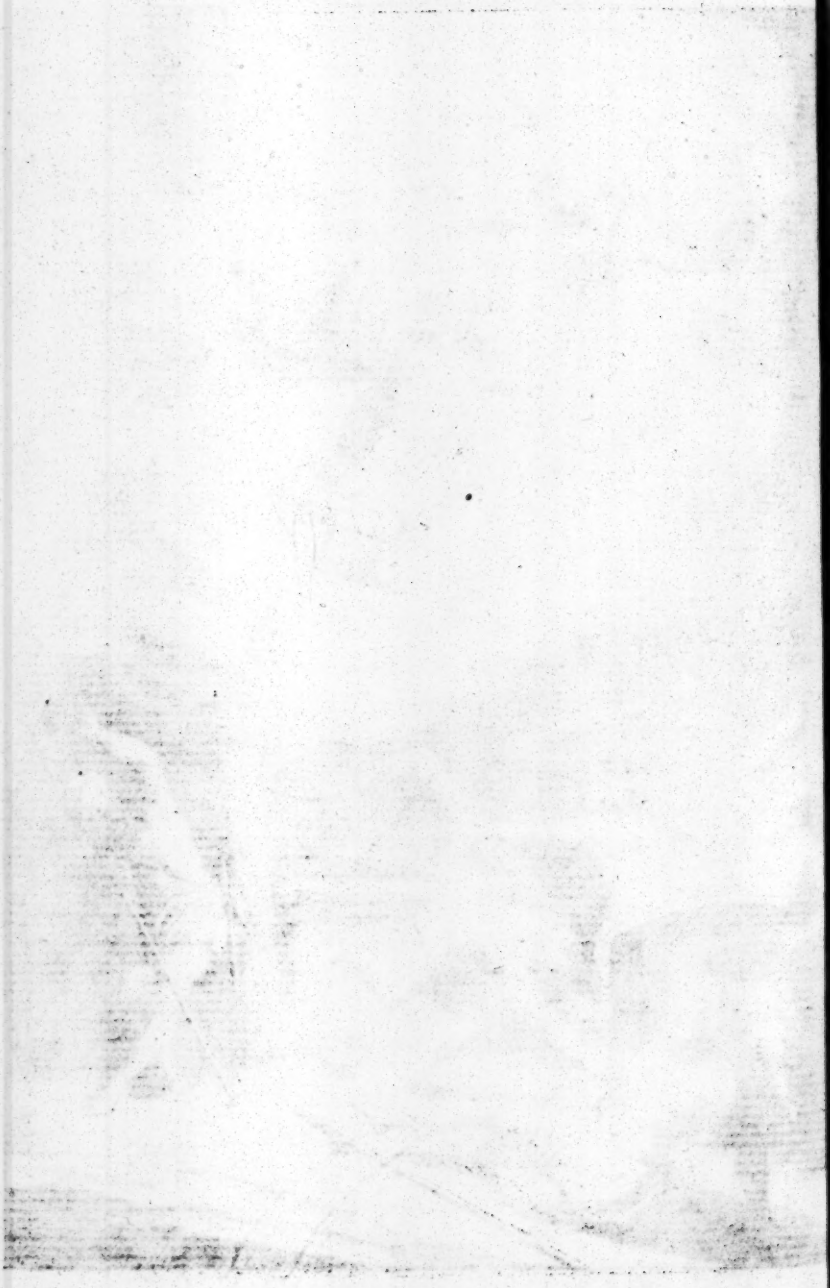
## XLIII. *The Reſurrection of Jeſus.*

Matth. 28. 1 —. 4. Mark. 16. 1 — — 4. Luke 24. 1 — — 2. John 20. 1 — 10.

On the day after the Sabboth, the firſt day of the Week, which we call the Lords day, *Mary Magdalene*, and the other Women, who had prepared Spices on *Friday* in the Evening, went early in the Morning to Embalm the Body of Jeſus, and came to the Sepulchre about Sun-riſing: But becauſe they had ſeen the Mouth of the Sepulchre ſhut with a great Stone, they were troubled, and diſputed in the way, how they ſhould remove the Stone? But it was taken away before they came; for an Angel whoſe Countenance ſhined like Lightening, and his Raiment was as White as Snow, came down from Heaven, and rowling away the Stone, ſat upon it. At the ſame time there was a great Earthquake, which together with the preſence of the Angel ſo affrighted the Soldiers, who Guarded the Sepulchre, that they became as Dead Men; ſo when



The Resurrection.



when the VVomen came to the Sepulchre, they ſaw neither the Guards, nor Stone, which might hinder the Entrance; but they were aſtoniſhed mightily, when being entred in, they found not the Body of Jeſus. Book IV.

Then ran *Mary Magdalene* to find the Apoſtles, and having found *Peter*, and *John*, ſhe ſaid unto them. *They have taken away the Lord out of the Sepulchre, and we know not where they have lay'd him.* Theſe two Diſciples went immediately to the Sepulchre: *John* came thither firſt, and ſtooping down to look into the Sepulchre, but not going in, ſaw the Linnen-Cloaths lying on the Ground. *Peter* came after him, and entring in, ſaw beſides the Shroud, the Napkin, that was bound about his Head, which was wrapped up in a place by it ſelf. Then *John* alſo going into the Sepulchre, ſaw the ſame thing, and they both thought, that the Body of their Maſter had been taken away, as *Mary Magdelene* told them; for as yet, they neither knew what the Scripture Taught, nor remembred, what Jeſus had ſo often told them, that he muſt riſe from the Dead. Then they returned to their own home, and *Peter*, as he went, admired with himſelf at the things, that had happened.

## XLIV. *Jeſus appeareth to* Mary Magdalene.

*Mary Magdalene*, tho' ſhe came with *Peter* and *John* to the Sepulchre, yet went not away with them, but ſtayed weeping; and her love making her very uneaſie, ſhe ſtooped down to look into the Sepulchre, where ſhe ſaw two Angels cloathed in White, ſitting in the place, where the Body of Jeſus lay, the one at the Head, and the other at the Feet. The Angels ſaid unto her, *Woman, why weepeſt thou?* ſhe anſwered, *Becauſe they have taken away my Lord, and I know not where they have lay'd*

Mark 16. 5 ---- 11.
John 20. 11 ---- 18.

Book IV *lay'd him.* After ſhe had ſaid theſe words ſhe turned her ſelf, and ſaw a *Man*, who asked again, *Woman why weepeſt thou? whom ſeekeſt thou?* She taking him for the Perſon, who looked to the Garden, where the Sepulchre was, ſaid unto him, *Sir, If thou haſt taken him away, tell me where thou haſt laid him, and I will carry him away.* As ſhe was about to leave him, he ſaid unto her, *Mary*: Upon this, ſhe turning her ſelf, immediately knew him to be Jeſus; and being tranſported with Joy, ſhe cryed out, *Rabboni*, i. e. *My Maſter*: Jeſus ſaith unto her, *Touch me not, for I am not yet aſcended to my Father*: But go to my Brethren (ſo he calls his Apoſtles) and tell them from me, *That I go to my Father, and your Father, my God and your God.* Going immediately to ſeek the Apoſtles, whom ſhe found in Affliction and Tears, ſhe told them, that ſhe had ſeen the Lord, and related to them, what he had commanded her to tell them, but they believed her not.

## XLV. *Jeſus appeareth to certain Women.*

Matth. 28. 5 ... 10. Luke 24. 3 ... 11. The other Women, who remained about the Sepulchre, could not be pacified, but were mightily troubled, becauſe they could not find the Body of Jeſus, which was increaſed by their ſeeing of two *Men*, who appear'd to them in ſhining Garments. They were the two Angels, which *Mary Magdalene* had ſeen in the Sepulchre. As they were therefore much affrighted and looked down to the Earth, the two Angels ſaid unto them, *Why ſeek ye him that is alive, among the Dead? Ye ſeek Jeſus of* Nazareth, *who was Crucified: Fear not, he is riſen, as he ſaid unto you. Remember, what he ſaid unto you when ye were yet in* Galilee, *That the Son of Man muſt be delivered into the Hands of Sinners, and be Crucified, and be raiſed again the Third Day. Come ſee the place,* Mrtth. 26. 32.

*where*

*where he lay; and go quickly and tell his Diſciples, and* Peter, *that he is riſen from the Dead.* They added, *That he will go before them into* Galilee, *and there they ſhall ſee him, according to his Promiſe.* Book IV Matth. 26. 32.

Theſe words brought the Promiſe of Jeſus to their Remembrance, and the news of his Reſurrection much moderated the fear with which they were ſeized at the ſight of theſe Angels. Then they went immediately from the Sepulchre, to go to his Apoſtles, and tell them, what they had ſeen; but as they went they met Jeſus in the Way, who ſaluted them, and they being tranſported with Admiration and Joy, came near unto him, held him by the Feet, and Worſhipped him. Then he ſaid unto them, *Be not afraid, Go tell my Brethren, that they go into* Galilee, *there ſhall they ſee me.* They went and told all that had happened to the Apoſtles, and all the other Diſciples; but all they ſaid appeared to them as an idle Tale, and they believed them not.

## XLVI. *Jeſus ſhews himſelf to* Peter *and two other Diſciples.*

While theſe Women were executing the Orders given them by the Son of God, to tell the Diſciples of his Reſurrection, ſome of the Soldiers, which Guarded the Sepulchre, and had faln down, as Dead at the Sight of the Angel, who rouled away the Stone, went to *Jeruſalem*, and related all that had paſſed, to the Chief-Prieſts. Upon this the Prieſts and Rulers aſſembled, and having conſulted together, they gave a Large Sum of Money to the Soldiers, That they ſhould ſay that his Diſciples came by Night and took away his Body. The Soldiers took the Money, and did as they were Ordered, ſo that this Report flew abroad, Matth. 28. 11—15.

Book IV and was commonly told among the Jews for a long time after.

Mark 16. 12---13. Luke 24. 13---35. The ſame day two of his Diſciples went to a Village named *Emmaus*, which is diſtant from *Jeruſalem* about ſeven Miles and an half (or Sixty Furlongs) and in the way they diſcourſed about that, which had paſſed Three days ago at *Jeruſalem*. Jeſus himſelf overtook them, and went along with them, but they knew him not. He asked them, *What they were talking of, and why they were ſad?* One of them Named *Cleophas*, ſaid unto him, *Art thou only a ſtranger in* Jeruſalem, *that thou knoweſt not what hath happened there in theſe days?* What things, replyed he? They anſwered, *Concerning Jeſus of* Nazareth, *who was a Prophet, mighty in Deeds, and in Words; how the Chief-Prieſts and Rulers delivered him to be Condemned to Death, and have Crucified him.* But, added they, *We truſted that it ſhould be he that would have redeemed* Iſrael: And beſides all this, *This is the third day ſince theſe things happened*, Yea, and ſome VVomen of our Company, made us aſtoniſhed, *VVho having been very early at the Sepulchre, and not finding his Body, returned, and told us, that the Angels themſelves appeared unto them, and aſſured them, that he was alive.* This Relation was confirmed by ſome of us, who went alſo to the Sepulchre, and found all things as the VVomen had reported to them; *but him they ſaw not.* From hence Jeſus took an occaſion to reprove their unbelief very ſeverely, ſaying to them, *O Fools, whoſe Heart is dull, and ſlow to believe that which the Prophets have foretold, That Chriſt muſt ſuffer all theſe things, and enter into his Glory.* And he explained to them all that was ſpoken in the Scripture concerning him, beginning at *Moſes*, and going through all the Prophets. VVhen they came near the Village, he went on, as if he were going further,

further; but the two Diſciples importun'd him to ſtay, ſaying, *Abide with Us, for it is already late, and the day is almoſt ſpent.* Wherefore he went in with them, and being ſat at Meat, *he took Bread, Bleſſed it, and having broken it, he gave it them.* And immediately their Eyes were opened to diſcern, what they ſaw not before, *i. e.* to acknowledge Jeſus, who immediately vaniſhed out of their ſight. Then ſaid they one to another, *Did not our Hearts burn within us, while he talked with us in the Way, and while he expounded the Scriptures?* The ſame inſtant they aroſe, and returned to *Jeruſalem*, where they found the Apoſtles and the Diſciples met together, ſaying, *That Jeſus is indeed riſen from the Dead, and hath appeared unto* Peter. They alſo told them, what had happened in the Way, and how the Lord was known to them by breaking of Bread. Notwithſtanding all which there were ſeveral Diſciples, that believed nothing of the Truth of it.

## XLVII. *Jeſus appeared to the Apoſtles.*

The Apoſtles being aſſembled in a private place, for fear of the Jews, were diſcourſing about all theſe ſeveral Appearances of their Maſter, and in the Evening being ſat down to Meat, and the Doors being ſhut, Jeſus came in, and ſtood in the midſt of them, and ſaid unto them, *Peace be unto you; It is I, be not afraid.* Having ſaluted them after this manner, he upbraided them for their unbelief and hardneſs of Heart, that they would not believe his Reſurrection, nor give credit to the Teſtimony of thoſe that had ſeen him, after he was riſen. The Apoſtles were terrified, and affrighted, and ſuppoſed that they had ſeen a Spirit or a Fantom. But Jeſus to confirm, and pacifie them, ſaid unto them, *Why are ye troubled?*

Mark 16. 14. Luke 24. 36—43. John 20. 19----23.

Book IV *Look upon my Hands, and my Feet; It is I my ſelf: Handle me, and conſider that a Spirit hath not Fleſh and Bones, as ye ſee me have.* Then he ſhewed them the Wounds in his Hands, Feet, and Side.

The Apoſtles could not yet believe what they ſaw, being tranſported with ſo great Joy and Admiration, till Jeſus asked them, *Whether they had any thing to Eat. Then they gave him a piece of Broyled Fiſh, and of an Hony-comb, and he eat before them*: Not to nouriſh his Body, for that being Spiritualiz'd by his Reſurrection, had no need of ſuch Nouriſhment, as is neceſſary for it in this Mortat Life; but to take away all the Doubts of his Diſciples, and to convince them by ſenſible Proofs, *That 'twas he, and that he was really riſen from the Dead.* After he had done eating, he gave them the Fragments, and ſaid to them a Second Time, *Peace be unto you*; And then added, *As my Father hath ſent me, ſo ſend I you*; and then breathing upon them, ſaid, *Receive ye the Holy Ghoſt. Whoſoever ſins ye remit, they are remitted unto them; and whoſoever ſins ye retain, they are retained.*

John 20. 24---29. *Thomas* was not with the other Diſciples, when Jeſus appeared to them in the manner aforeſaid, Therefore when he returned to them, they told him, *That they had ſeen the Lord.* But he ſaid, *Unleſs I ſee in his Hands, the print of the Nails, and put my Finger into them, and my Hand into his Side, I will not believe.* The Son of God, who made uſe of all this Infidelity, to eſtabliſh the belief of the Reſurrection, would not forſake this Apoſtle in his unbelief, and therefore Eight days after, when his Diſciples were met in the ſame place, and *Thomas* with them, he came to them, the Doors being ſhut, and ſtanding in the midſt of them, ſaluted them ſaying, *Peace be unto you.* Then ſpeaking to *Thomas*, he ſaith, *Reach hither thy finger, and*

*and behold my Hands; and reach hither thy hand, and put it into my Side, and be not faithleſs, but believe.* Then *Thomas* being convinced, cryed out, *My Lord, and My God!* Jeſus ſaid unto him, *Thou haſt believed, becauſe thou haſt ſeen. Bleſſed are they, who having not ſeen, yet do believe.* Book IV

## XLVIII. *The Miraculous Fiſhing.*

Jeſus ſhewed himſelf yet another time to ſome of his Diſciples, on the Banks of the Sea of *Tiberias*, *Peter*, *Thomas*, the two Sons of *Zebedee*, *Nathaniel*, and two others of his Diſciples, being met together, *Peter* ſaid, that he would go a Fiſhing, and the reſt would go with him. They all therefore took Ship, and caſt their Nets into the Waters; but that Night they catched nothing. In the Morning Jeſus preſented himſelf to them on the Shore, but his Diſciples knew not that it was he. And he asked them, *Children, have ye any thing to eat?* They anſwered, *No:* And he ſaid unto them, *Caſt the Net on the Right ſide of the Ship, and ye ſhall find.* They caſt immediately and catched ſo great a Number of Fiſhes, that they could not pull it up. Then *John*, the Beloved Diſciple of Jeſus, ſaid unto *Peter*, *It is the Lord.* Then *Peter* preſently taking his Garment, which he had put off to Fiſh, caſt himſelf into the Water to go quickly to his Maſter on the Shore. The other Diſciples, who were not far from Land, but as it were Two Hundred Cubits, (or an Hundred Yards) came to him with the Ship, dragging with them the Net full of Fiſhes. Being come aſhore, they found Coals burning, and Fiſh upon them, and Bread: Jeſus ſaid unto them, *Bring hither ſome of the Fiſh that ye have catch'd*; And *Peter* going preſently into the Ship, drew the Net to Land, with a Hundred Fifty Three great Fiſh in it, John 21. 1 —— 13.

Book IV it: And the Goſpel obſerves, that tho' it was full of ſo many heavy Fiſh, it was not broken. Jeſus ſaid unto them, *Come and Dine*: Then they went to him, not daring to ask him, *Who he was*, becauſe they knew it was their Maſter. And Jeſus having taken the Bread, gave it them, and likewiſe the Fiſh.

## XLIX. *Jeſus commits the care of his Sheep to St.* Peter.

John 21. 15---23. When they had eaten, Jeſus ſaid to *Peter*, *Simon*, Son of *Jonas*, *Loveſt thou me more than theſe do?* He anſwered him, *Yea Lord, thou knoweſt I love thee.* Jeſus ſaith unto him, *Feed my Lambs.* He asked him again a Second time, Simon, *Son of* Jonas, *Loveſt thou me? Yea Lord*, anſwered *Peter*, *thou knoweſt that I Love thee*, Jeſus ſays again, *Feed my Lambs.* Jeſus again the Third time put the ſame Queſtion to him: *Peter* was troubled, that his Maſter ſeem'd to doubt of his Love, and anſwered him, *Lord, thou knoweſt all things, thou knoweſt that I Love thee.* Our Saviour having made him thus make ſome amends for his Sin, in denying him Thrice, by giving a Triple Teſtimony of his Love, committed the Care of his Sheep to him, *i. e.* the Souls of his People, ſaying to him again, *Feed my Sheep.*

He adds, *Verily, Verily, I ſay unto thee, when thou waſt Young, thou girdedſt thy ſelf, and went, whither thou pleaſeſt; but when thou ſhalt be Old, thou ſhalt ſtretch forth thy Hands, and another ſhall gird thee, and carry thee whither thou wouldſt not.* The Goſpel ſaith, that Jeſus ſignified by theſe Words, by what Death *Peter* ſhould glorify God, and they did indeed concur in the Martyrdom of this Apoſtle, whom Tradition teacheth us to have been Crucified, as his Maſter was. *Euſeb. Eccleſ. Hiſt. lib.* 2. *c.* 25.

After

After this Jeſus commanded *Peter* to follow him; and *Peter* turning him, ſeeth *John* the Beloved Diſciple of Jeſus following him; and ſeeing him, he ſaith unto Jeſus, *Lord, what ſhall become of this Man?* But Jeſus checks his Curioſity, by telling him, that he ought not to trouble himſelf with what ſhall befall others, and orders him to mind nothing, but to follow him. And ſpeaking of *John*, he ſayeth to him, *I will that he tarry till I come*; Or according to other Editions, *If I will, that he tarry till I come, what is that to thee?* Theſe words ſeemed to intimate to the Apoſtles, that *John* ſhould not dye: But this Evangeliſt, who wrote theſe things himſelf, obſerves that Jeſus did not ſay that he ſhould not dye, and Hiſtory indeed tells us, That he is Dead. But the ſenſe of theſe Words of the Son of God, perhaps ſignifies that that Diſciple ſhould continue as he was to his Death, *i. e.* he ſhould not dye a Violent Death, as *Peter* ſhould; or that he ſhould Live till the Deſtruction of *Jeruſalem*; for theſe words, *Until I come*, may ſignify according to the uſual Language of Scripture, *Until I come to take him out of the World by Death*; *Or till I come to puniſh and Chaſtize this People.* St. *John* did really live till after the Deſtruction of *Jeruſalem*, and dyed at laſt of his Natural Death.

## L. *Jeſus Inſtructed the Apoſtles*

The Son of God ſhewed himſelf ſeveral times more to his Apoſtles during the Forty days, that he abode upon Earth, after his Reſurrection; and he appeared ſo often, ſaith St. *Luke*, to give them ample Proofs that he was alive, and to talk with them of the Kingdom of God. And ſince he had determined to call Men, by Preaching

Matth. 28. 16.---20. Mark 16. 15.---18. Luke 24. 44.---49. Acts 1. 3.

Book IV to the poſſeſſion of that Kingdom, he gave them neceſſary inſtructions to diſcharge their Functions well. He explained to them all that was ſpoken of himſelf in the Law of *Moſes*, and in the Books of the Prophets, and in the *Pſalms*, and opened their Underſtandings to underſtand the ſenſe of Scripture. He ſhews them that according as it is Written, Chriſt muſt ſuffer Death, and be raiſed the Third day, and that Repentance, and remiſſion of Sins, ſhould be preached in all Nations, beginning at *Jeruſalem*.

He Communicates to them the Authority, which he had received of his Father, and ſaith to them, *All power is given to me in Heaven, and Earth. Go ye therefore into all the World and Preach the Goſpel, and Inſtruct all People, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, and Teach them to obſerve all that I have commanded you.* He adds, *That they that believe not, ſhall be Damned*; and on the contrary, *They that believe their Word by a lively Faith, and are Baptized, ſhall be ſaved; and likewiſe ſhall do Miracles, Caſting out Devils, Speaking with Tongues, Drinking Poiſon, without getting harm, and Healing the Sick, by laying their Hands on them.* Laſtly, ſince the Apoſtles had need of Power and Strength to exerciſe the Miniſtry, which was entruſted to them, he aſſured them of his protection, telling them, that he would be with them always to the End of the World; and he promiſed them to endue them with power from above by the Holy Spirit, which he would ſend from Heaven.

### LI. *The laſt Appearance of Jeſus Chriſt.*

Matth. 28. 16—18. It is probable that Jeſus gave them the greateſt part of theſe Inſtructions at the Famous Apearance

The Aſcenſion of Jeſus Chriſt.

ance, which he made to them upon the Mountain of *Galilee*, where he appointed to meet them. Here he promiſed them before he dyed to ſhew himſelf to them: And on the day of his Reſurrection, the Angels, and He himſelf commanded the Holy Women, to tell his Diſciples, that he would meet in *Galilee*. They went thither, they ſaw him as he had promiſed, and they Worſhipped him. It is credible that all his Diſciples met him there, as the Apoſtles, and that it is of the Appearance that St. *Paul* ſpeaks, who ſaith, *That Jeſus appeared to more than Five Hundred Brethren at once*. The ſame Apoſtle tells us, that he alſo appeared to *James*, but doth not relate in what manner. Book IV 1 Cor. 15. 6.

Laſtly, He ſhewed himſelf the Laſt time to his Apoſtles at *Jeruſalem*, where he commanded them to abide, till they ſhould receive the Holy Spirit, which he promiſed them in theſe words, John *Baptized with Water, but ye ſhall be Baptized*, i. e. Waſhed and Sanctified by the Holy Ghoſt not many days hence. They asked him, *Lord, wilt thou at this time reſtore again the Kingdom of* Iſrael? He anſwered them, *That it is not for them to know the Times and Seaſons, which God hath put in his own abſolute Power; But ye ſhall receive*, ſaith he to them, *the power of the Holy Spirit, which ſhall come down upon you, and ye ſhall be witneſſes in* Jeruſalem, *and in all* Judæa, *and* Samaria, *and unto the uttermoſt part of the Earth*. Luke 24. 49. Acts 1. 4 — 8.

## LII. *The Aſcenſion of Jeſus Chriſt.*

Theſe were the laſt Words, according to S. *Luke*, which Jeſus ſpake upon the Earth; if they were ſpoken immediately before he left his Apoſtles, it Mark 16. 19, 20. Luke 24. 50 — 53. Acts 1. 9 — 12.

Book IV it was at *Bethany*, whither he led them upon the Day of his Aſcenſion, or upon the *Mount of Olives*: From which, it appears, he aſcended, as S. *Luke* relates; He lifted up his Hands to bleſs his Diſciples, and as he bleſſed them he was parted from them, who ſaw him aſcend up towards Heaven, till a Cloud, into which he entred, took him out of their Sight. They ſtill looked after him with earneſtneſs, and as ſoon as they had loſt the Sight of him, Two Men, cloathed in White, preſented themſelves to them, on a ſuddain, and ſaid unto them, *Ye Men of* Galilee, *why ſtand ye looking up towards Heaven? This Jeſus, who hath left you, and is gone up into Heaven, ſhall come again in the ſame manner as ye have ſeen him go into Heaven.* Then the Apoſtles ador'd him, who had left the Earth to be ſeated in Heaven, at the Right Hand of God, *i.e.* to receive in his Sacred Humanity the Reſt and Glory, which was the Reward of his Labour and Sufferings. They departed full of Joy from the *Mount of Olives*, and returned to *Jeruſalem*; where, Ten Days after, they received the Holy Ghoſt. Then they went and preached every where, according as their Maſter had commanded them; and the Lord confirmed the Word, which he had put in their Mouth, by Miracles.

## LIII. *The Glorious Life of Jeſus Chriſt in Heaven.*

John 20. 30, 31. This is a full account of all the Goſpel teacheth us of the Life which Jeſus Chriſt lived upon the Earth: He did indeed many other Things, and wrought a great number of Miracles, which are not written, theſe that are written being ſufficient for our Salvation, if by reading them we believe, That Jeſus is the Son of God, that by Faith we may have Life in his Name: This is the Life which he hath promiſed us, and into which he

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is entred by his Aſcenſion; for he told his Apoſtles, That he went to prepare a Place for them: And S. *Paul* aſſures us, That he is entred into Heaven for us, as our Fore-runner, that we may follow him now in Hope; which ſerveth us as an Anchor, ſure and ſtedfaſt, in the various Diſturbances and Troubles of this Mortal Life. Book IV John 14.3. Heb. 6. 19, 20.

As to the Life which Jeſus Chriſt now liveth in Heaven, the Goſpel tells us; That he ſits there, at the Right Hand of God. He ſiteth, *i. e.* is at perfect Eaſe and Reſt, having no more Trouble or Sufferings in his Sacred Humanity, to which he is united for our Salvation. He ſitteth at the Right Hand of God, *i. e.* is made equal with the Father, being God, of like Nature with him, and is raiſed up above all Creatures. Mark 16. 19.

This Reſt, which Jeſus Chriſt enjoys for himſelf, hinders him not from acting for us; and altho he ſits at the Right Hand of God, S. *Stephen* ſaw him there ſtanding indeed; ſince he came to the Earth, not only to purchaſe the Glorification of that Body and Soul which he aſſumed in the Womb of the Virgin, but alſo to obtain Salvation for all that believe on him: If he hath nothing elſe to do with his Sacred Humanity, yet it is his buſineſs to intercede for the Salvation of his Saints, till they ſhall come to be Partakers of his Glory. He there finiſhes the great Work of Man's Redemption, which he began upon Earth, in Heaven. 'Tis there, as Head of the Church, as the Apoſtle calls him, he governs it by his Paſtors, which he hath appointed, enlightens it by her Doctors, ſanctifies it by his Sacraments, protects it by the Help of his Grace, and quickens it by his Spirit. Acts 7.56. Eph. 1. 22. 4. 15.

'Tis there that he prays without ceaſing for us, and we uſe him as our Advocate to defend our Cauſe before his Father; as our Mediator, to offer our Prayers to him, and obtain the Mercies dan

Book IV and Graces we petition; as High Prieſt and Sacrifice, by offering always the ſame Blood which he poured out upon the Croſs once for all, for the Salvation of the whole World. Hence it was that S. *John* ſaw him in Heaven, in the Figure of a Lamb ſlain, and laid upon the Altar, which is before the Throne of God; 'tis there that he ſits upon a Throne of Grace and Mercy, where we may go, in a Time of Need, to obtain Pardon of our Sins, before he appears upon his Throne of Juſtice, to judge the World.

Rev. 5. 6, 7. Heb. 4. 16.

Laſtly, 'tis there that he calls us, and invites us, to conſider upon him in his Glory, which he hath merited both for himſelf and us, by the Effuſion of his Blood, that by the Proſpect of that Eternal Happineſs, which he hath prepared for us, he may make us contemn all earthly Things, and ſtir us up to follow him in the Way he is gone before us, *i. e.* to imitate the Examples he hath given us, in this Mortal Life; of which we have related the Hiſtory in this Book.

1 Joh. 2. 1.

For this Reaſon it is that S. *Paul* exhorts us, by theſe Words, which include all the Benefit we ought to make of all that is ſaid of the Life of Jeſus Chriſt. *We have freedom to enter with Boldneſs into the Heavenly Sanctuary, by the Blood of Jeſus Chriſt; going after him in that new Way which he hath trodden out for us in his own Fleſh: And, ſince he is in Heaven an High Prieſt, ſet over the Houſe of God, let us draw near to him with a truly ſincere Heart, and full of Faith, with a Soul purified from the Filth of an Evil Conſcience, and a Body, preſerving the Purity which it hath received from the pure Water of Baptiſm; let us remain firm and ſtedfaſt in our Faith, and in the Hope of that Glory which he hath promiſed to us (for he is faithful who hath promiſed:) And to obtain it, let us provoke one another to Love, and to good Works, and*

Heb. 10. 19 — 31.

let

*let us encourage our ſelves ſo much the more, as we ſee the laſt Day draweth nigh; for if we ſin wilfully, after we have received the Knowledge of Truth, we muſt expect nothing but the terrible Judgments, and the Flame of that Revenging and Rageing Fire, which ſhall conſume the Enemies of God. He that deſpiſed* Moſes's *Law was condemned to Death, without Mercy, how much greater Puniſhment doth he deſerve, think ye, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, by which we are ſanctified, an Unholy and Prophane Thing, i. e. who hath profaned, by Sin, the Blood of Jeſus Chriſt, by which he hath been purified in Baptiſm, and who hath abuſed and affronted the Spirit of Grace; for we know him that hath ſaid, Vengeance is reſerved for me, and I know how to repay it. It is a terrible Thing to fall into the Hands of the Living God.*

## LIV. *The Concluſion.*

This Living God, which S. *Paul* ſpeaks of, is the very ſame Perſon which we have ſeen in this Hiſtory, dying for the Salvation of Men, upon the Croſs: He was judged, but he ſhall judge us, and that by the Rules which he hath given us, and the Examples which he left us, in the Time of his Mortal Life: He lived ſubject to our Calamities, and ſuffered Death, which is the Puniſhment of Sin; but he was raiſed in a State of Glory, and entred into the Poſſeſſion of Eternal Felicity: He was firſt of the ſame Nature with us, that we might one Day be as he is. If we imitate him in his Life and Death, we ſhall be like him in his Reſurrection and Glory; but we muſt not pretend to that Happineſs he now enjoys, if we do not go in the ſame Path he did, to attain it.

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Book IV By diſobeying his Laws, and not imitating his Actions, we not only renounce the Glory, to which he invites us, but bring upon our ſelves inexpreſſible, as well as everlaſting Torments; for there are but Two Ways, the one leads to Life, and the other to Death, and he that walks not in the firſt, muſt neceſſarily go into the ſecond. Jeſus Chriſt is himſelf the Way that leads to Heaven, and we go by him when we practiſe thoſe Truths which he hath taught, and regulate our Lives by the Pattern of his. To live otherwiſe than he lived, is not to follow him, but to wander, and deſtroy our ſelves; which we do not ſeriouſly enough conſider of. We do not examine our ſelves in which Way we are; we go on every Day in Ignorance, and when we come to the End of our Race, we find our ſelves on a Precipice, becauſe we have followed the Multitude, which ſecurely went before us, and guided us.

Chriſtians therefore cannot do any thing more important, and conducing to their Salvation, than to meditate continually upon the Life of Jeſus Chriſt, and to look upon it as a Mirror, to diſcover the Blemiſhes and Faults of their own; they ought to account Jeſus Chriſt converſing on Earth, as our Guide and Light, and comparing what they do with what he hath done and taught, to acknowledge themſelves in a loſt Eſtate, and in Darkneſs, ſo long as our Converſation is not conformable to his Examples and Precepts. In Heaven they ought to eſteem Jeſus Chriſt as the End to which they continually aſpire, and which they labour daily to attain, that they may ſupport themſelves in all the Troubles and Difficulties which they met with in their Way thither, by the Contemplation of the Glory which he hath promiſed them. They ſhould, in the laſt Place, think always upon his Firſt and Second

Second Coming: They are inſtructed by his Firſt, what they muſt do to fit themſelves for his Second; and they ſhall be judged at his Second Coming, by the Precepts which they have received at his Second. They will have no Excuſes to make for following the corrupt Cuſtoms, and Examples, and falſe Errors of the Ages they have lived in, when they come before that Judge, who hath told them, that he will judge them by the Doctrin he hath taught them himſelf, and by the Life he lived here, upon Earth, to be a Model of theirs. Book IV

That then we may appear before him with Boldneſs in that Great Day, when he will judge all Men, let us take the Advice which S. *John*, the beloved Diſciple, gives us; *My little Children, abide in him, that when he ſhall appear, we may have Confidence before him, and may not be aſhamed at his Coming.* And that we may know what it is to abide in Jeſus Chriſt, let us meditate upon theſe Words of the ſame Apoſtle; *He that ſaith that he abideth in him, ought himſelf to walk as Jeſus Chriſt hath walked.* 1 John 2. 28. 1 Joh. 2. 6.

*FINIS.*

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*ERRATA.*

# *ERRATA.*

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Other Literal Mistakes in the Printing, are desired to be corrected with the Pen, by the Reader.

Christian Blacket
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47 He gave their fruit unto the caterpillar: and their labor unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their fore-fathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ews great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

*Deus venerunt.* Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say, Where is now their God?

11 O let the vengeance of thy servants blood that is shed, be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbors have blasphemed thee: reward thou them, O Lord, seven fold into their bosom.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

*Qui regis Israel.* Psal. 80.

HEar, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbors: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde boar out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

*Exul-*